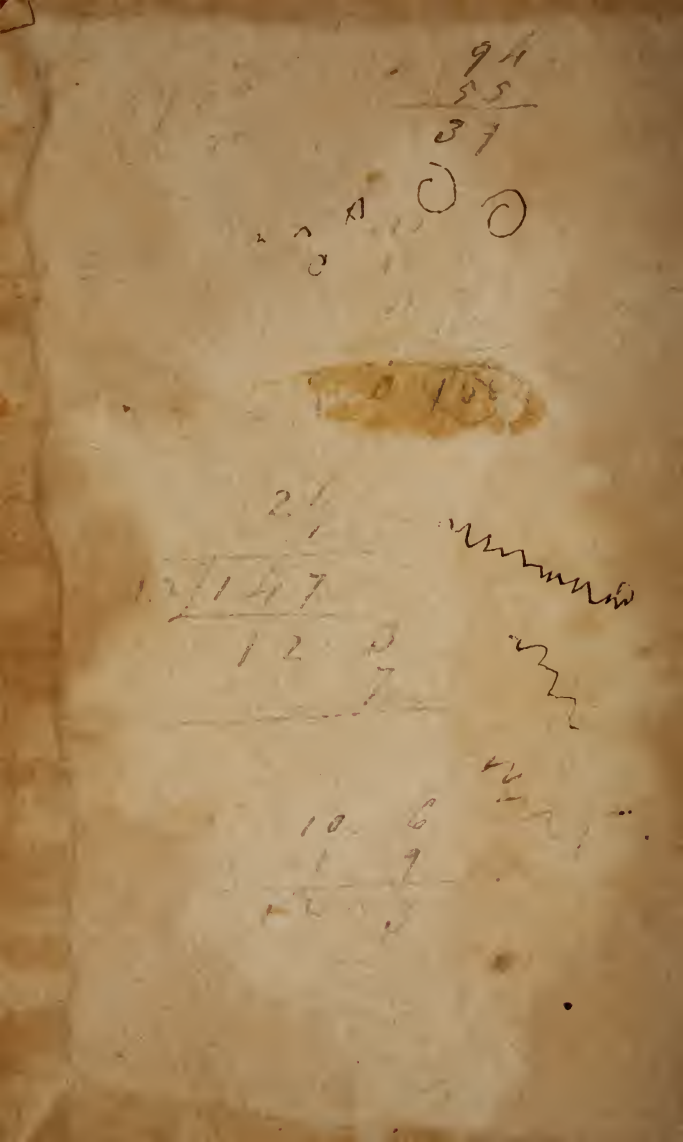

Evan Thomas was born
in 2d mo 1738
If to a friend this Book
I lend
Their care I shall expect
That I may not say
a nother Day
That part they
did Neglect
Joseph Jackson

Joseph Jackson
His Book

Joseph Jackson his Book
Bille in the year 1792
Joseph Jackson

A

CATECHISM

AND

CONFESSION of FAITH,

APPROVED OF AND AGREED UNTO,

BY THE

GENERAL ASSEMBLY

OF THE

PATRIARCHS, PROPHETS, and APOSTLES, CHRIST HIMSELF *Chief Speaker*

IN AND AMONG THEM.

Which containeth a true and faithful Account of the Principles and Doctrines, which are most surely believed by the Churches of Christ in GREAT BRITAIN and IRELAND, who are reproachfully called by the Name of QUAKERS; yet are found in the one Faith with the Primitive Church and Saints, as is most clearly demonstrated by some plain Scripture Testimonies, (without Consequences or Commentaries) which are here collected, and inserted by way of Answer to a few weighty, yet easy and familiar Questions, fitted as well for the wisest and largest, as for the weakest and lowest Capacities.

TO WHICH IS ADDED,

An EXPOSTULATION with, and APPEAL to, all other PROFESSORS.

BY ROBERT BARCLAY.

Search the Scriptures, (or, ye search the Scriptures,) for in them ye think ye have eternal Life, and they are they which testify of me. And ye will not come unto me, that ye might have Life. John v. 39. 40.

PHILADELPHIA:

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M.DCC.LXXXVIII.

B244C

THE PREFACE TO THE READER.

SINCE first that great Apostacy took Place, in the Hearts and Heads of those who began, even in the Apostles Days, to depart from the Simplicity and Purity of the Gospel, as it was then delivered in its primitive Splendor and Integrity, innumerable have been the manifold Inventions and Traditions, the different and various Notions and Opinions, wherewith Man (by giving way to the vain and airy Imaginations of his own unstable Mind) hath burthened the Christian *Faith: So that indeed, first by adding these Things, and afterwards by equalling them, if not exalting them above the* TRUTH, *that they have at last come to be substituted in the Stead of it; so that in Process of Time* TRUTH *came to be shut out of Doors, and another Thing placed in the Room thereof, having a Shew and Name, but wanting the Substance and Thing itself. Nevertheless, it pleased God to raise up Witnesses for himself almost in every Age and Generation, who, according to the Discove-*

ries they received, bore some Testimony, less or more, against the Superstition and Apostacy of the Time; and in a special Manner, though the Appearing of that Light which first broke forth in GERMANY, *about one hundred and fifty Years ago, and afterwards reached divers other Nations, the Beast received a deadly Wound; and a very great Number did at one Time protest against, and rescind from the Church of* ROME, *in divers of their most gross and sensual* Doctrines *and superstitious* Traditions: *But, alas! it is for Matter of Lamentation, that the Successors of these* Protestants *are establishing and building up in themselves, that which their Fathers were pulling down, instead of prosecuting and going on with so* good *and* honourable *a Work, which will easily appear.*

The Generality of all Protestants, (*tho' in many other Things miserably rent and shattered among themselves*) *do agree in dividing from the Church of* ROME *in these two Particulars:*

First, That every Principle and Doctrine of the *Christian* Faith, is, and ought to be, founded upon the Scripture; and that whatsoever Principles and Doctrines are not only not contrary, but even not according thereto, ought to be denied as Antichristian.

Secondly, That the Scriptures themselves are plain and easy to be understood; and that every private *Christian* and Member

of the Church, ought to read and peruſe them, that they may know their Faith and Belief founded upon them, and receive them for that Cauſe alone, and not becauſe any Church or Aſſembly has compounded and recommended them; the choiceſt and moſt pure of which, they are obliged to look upon as fallible.

Now, contrary to this their known and acknowledged Principle, they do moſt vigorouſly proſecute and perſecute others with the like Severity the Papiſts *did their Fathers, for believing Things that are plainly ſet down in the Scriptures, and for not believing divers Principles, for which themſelves are forced to recur to Tradition, and can by no Means prove from Scripture: To ſhew which I ſhall not here inſiſt, having allotted a Chapter for it in the Book itſelf; becauſe to put it here, would ſwell it beyond the Bounds of a Preface.*

Oh! how like do they ſhew themſelves (I mention it with Regret) to the Scribes *and* Phariſees *of old, who of all Men, moſt cried up and exalted* Moſes *and the* Prophets, *boaſting greatly of their being* Abraham's *Children? And yet thoſe are they that were the greateſt Oppoſers and Vilifiers of Chriſt, to whom* Moſes *and all the* Prophets *gave Witneſs; yea, their chief Accuſations and Exceptions againſt Chriſt, were, as being a Breaker of the Law, and a Blaſphemer.*

Can there any Comparison run more parallel? Seing there is now found a People, who are greatly persecuted, and bitterly reviled, and accused as Hereticks, by a Generation that cry up and exalt the Scriptures, and yet these Peoples Principles are found in Scripture, Word by Word; though the most grievous, and indeed the greatest Calumny cast upon them is, That they vilify and deny the Scriptures, and set up their own Imaginations, instead of them.

To disprove which, this Catechism *and* Confession *of* Faith *is compiled, and presented to thy serious and impartial View. If thou lovest the Scriptures indeed, and desirest to hold the plain Doctrines there delivered, and not those strained and far fetched Consequences, which Men have invented, thou shalt easily observe the whole Principles of the People called* QUAKERS, *plainly couched in Scripture Words, without Addition or Commentary; especially in those Things their Adversaries oppose them in, where the Scripture plainly decideth the Controversy for them, without Nicities and School-Distinctions, which have been the Wisdom by which the World hath not known God: and the Words which have been multiplied without Knowledge, by which Counsel hath been darkened.*

In the Answers to the Questions, there is not one Word, that I know of, placed, but the express Words of Scripture: And if in

some of the Questions there be somewhat subsumed, of what in my Judgment is the plain and naked Import of the Words, it is not to impose my Sense upon the Reader, but to make Way for the next Questions, for the Dependence of the Matter's Sake.

I shall leave it to the Reason of any understanding and judicious Man, who is not biassed by Self-Interest, that great Enemy to true Equity, and who in the least Measure is willing to give way to the Light of Christ in his Conscience, if the Scriptures do not pertinently and aptly answer to the Questions?

As I have upon serious Grounds separated from most of the Confessions *and* Catechisms *heretofore published; so not without Cause, I now have taken another Method: They usually place their* Confession *of* Faith *before the* Catechism*: I judge it ought to be otherwise, in regard that which is easiest, and is composed for Children, or such as are weak, ought in my Judgment to be placed first; it being most regular to begin with Things that are easy and familiar, and lead on to Things that are more hard and intricate. Besides, that Things be more largely opened in the* Catechism, *and divers Objections answered, which are proposed in the Questions, the Reader having passed thro' that first, will more perfectly understand the* Confession, *which consisteth mainly in positive Assertions.*

Not long after I had received and believed the Testimony I now bear, I had in my View both the Possibility and Facility of such a Work; and now after a more large and perfect Acquaintance with the Holy Scriptures, I found Access to allow some Time to set about it, and have also been helped to accomplish the same.

I doubt not but it might be enlarged by divers Citations, which are here omitted, as not being at present brought to my Remembrance; yet I find Cause to be contented, in that God hath so far assisted me in this Work by his Spirit, that good Remembrancer; the Manifestation of which, as it is minded, will help such as seriously and conscientiously read this, to find out and cleave to the TRUTH, *and also establish and confirm those who have already believed: Which of all Things is most earnestly desired, and daily prayed for,*

By ROBERT BARCLAY,

A Servant of the Church of Christ.

From *Urie*, the Place of my Being, in my native Country of *Scotland*, the 11th of the 6th Month, 1673.

CATECHISM, &c.

CHAP. I.

Of GOD, and the true and saving Knowledge of Him.

Quest. *SEeing it is a Thing unquestioned by all Sorts of* Christians, *that the Height of Happiness consisteth in coming to know and enjoy Eternal Life, what is it in the Sense and Judgment of Christ?*

A. This is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 17. 3.

Q. *How doth God reveal his Knowledge?*

A. For God, who commanded the Light to shine out of Darkness, hath shined in our Hearts to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. 2 Cor. 4. 6.

Q. *How many Gods are there?*

A. One God. Eph. 4. 6.

We Know that an Idol is nothing in the World, and that there is none other God but one. But to us there is but one God. 1 Cor. 8. 4. 6.

Q. *What is God.*

A. God is a Spirit. John. 4. 24.

Q. *Among all the bleſſed, glorious and divine Excellencies of God, which are aſcribed and given to him in the Scriptures; what is that which is moſt needful for us to take Notice of, as being the Meſſage which the Apoſtles recorded in ſpecial Manner to declare of him now under the Goſpel?*

1. John. 1. 1. *A.* This then is the Meſſage which we have heard of him, and declare unto you, That God is Light, and in him is no Darkneſs at all.

Q. *What are they that bear Record in Heaven?*

Chap. 5. 7. *A.* There are three that bear Record in Heaven, the Father, the Word and the Holy Ghoſt; and theſe Three are One.

Q. *How cometh any Man to know God the Father, according to Chriſt's Words?*

Luke. 10. 22. Mat. 11 27. *A.* All Things are delivered to me of my Father; and no Man knows who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.

John. 14. 6. Jeſus ſaith unto him, I am the Way, the Truth and the Life, no Man cometh unto the Father but by me.

Q. *By whom, and after what Manner doth the Son reveal his Knowledge?*

1 Cor. 2. 9, 10, 11, 12. *A.* But as it is written, Eye hath not ſeen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath prepared for them that love him; but God hath revealed them unto us by his

Spirit: For the Spirit ſearcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, ſave the Spirit of a Man which is in him? Even ſo the Things of God knoweth no Man, but the Spirit of God. Now, we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the Things that are freely given us of God.

But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all Things, and bring all Things to your Remembrance, &c. John 14. 26.

CHAP. II.

Of the *Rule* and *Guide* of *Chriſtians*, and of the *Scriptures*.

Queſt. *SEeing it is by the Spirit, that Chriſt reveals the Knowledge of God in Things ſpiritual; is it by Spirit that we muſt be led under the Goſpel?*

A. But ye are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now, if any Man have not the Spirit of Chriſt, he is none of his. For, as many as are led by the Spirit of God, they are the Sons of God. Rom. 8. 9, 14.

Q. *Is it an inward Principle then, that is to be the Guide and Rule of* Chriſtians?

A. But the Anointing, which ye have received of him, abideth in you; and ye need 1 John. 2. 27.

not that any Man teach you, but as the ſame Anointing teacheth you of all Things, and is Truth, and is no Lie; and even as it hath taught you, ye ſhall abide in him.

1 Theſ. 4. 9. But as touching Brotherly-love, ye need not that I write unto you; for ye yourſelves are taught of God to love one another.

Q. *I perceive by this, that it is by an inward Anointing and Rule that* Chriſtians *are to be taught: Is this the very Tenor of the new Covenant Diſpenſation?*

Heb. 8. 10. *A.* For this is the Covenant that I will make with the Houſe of *Iſrael*, after thoſe Days, ſaith the Lord; I will put my Laws into their Mind, and write them in their Ver. 11. Hearts: And I will be unto them a God, and they ſhall be to me a People. And they ſhall not teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord, for all ſhall know me, from the leaſt to the greateſt.

John 6. 45. And they ſhall be all taught of God.

Q. *Did Chriſt then promiſe, that the Spirit ſhould both abide with his Diſciples, and be in them?*

John 14. 16, 17. *A.* And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: But ye know him, for he dwells with you, and ſhall be in you.

Q. *For what End were the Scriptures written?*

A. For whatsoever Things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope. Rom. 15. 4.

Q. *For what are they profitable?*

A. Thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, throughly furnished unto all good Works. 2 Tim. 3. 15, 16, 17.

Q. *Wherein consists the Excellency of the Scriptures?*

A. Knowing this first, that no Prophecy of the Scriptures is of any private Interpretation. For the Prophecy came not in old Time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost. 2 Pet. 1. 20, 21.

Q. *The Scriptures are then to be regarded, because they came from the Spirit, and they also testify, that not they, but the Spirit, is to lead into all Truth: In what respect doth Christ command to search them?*

A. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me. John 5. 39.

Q. *I perceive there was a Generation of old, that greatly exalted the Scriptures, and yet would not believe, nor come to be guided by that the Scriptures directed to: How doth Christ beſpeak ſuch?*

John 5. 45, 46, 47. *A.* Do not think that I will accuſe you to the Father; there is one that accuſeth you, even *Moſes*, in whom ye truſt. For had ye believed *Moſes*, ye would have believed me; for he wrote of me. But if ye believe not his Writings, how ſhall ye believe my Words?

Q. *What ought ſuch then to be accounted of, notwithſtanding of their Pretences of being ruled by the Scriptures?*

2 Pet. 3. 16. *A.* In which are ſome Things hard to be underſtood, which they that are unlearned and unſtable, wreſt, as they do alſo the other Scriptures, unto their own Deſtruction.

CHAP III.

Of JESUS CHRIST being *manifeſt* in the *Fleſh*; the *Uſe* and *End* of it.

Queſt. *WHAT are the Scriptures which do moſt obſervably propheſy of Chriſt's Appearance?*

Deut. 18. 15. *A.* The Lord thy God will raiſe up unto thee a Prophet from the Midſt of thee, of thy Brethren, like unto me, unto him ye ſhall hearken.

Therefore the Lord himſelf ſhall give you a Sign: Behold a Virgin ſhall conceive and bear a Son, and ſhall call his Name *Immanuel*. Isa. 7. 14.

Q. *Was not Jeſus Chriſt in Being before he appeared in the Fleſh? what clear Scriptures prove this, againſt ſuch as erroniouſly aſſert the contrary?*

A. But thou *Beth-lehem Ephratah*, tho' thou be little among the Thouſands of *Judah*, yet out of thee ſhall he come forth unto me, that is to be Ruler in *Iſrael*, whoſe Goings forth have been from of old, from everlaſting. Mic. 5. 2.

In the Beginning was the Word, and the Word was with God, and the Word was God; the ſame was in the Beginning with God: All Things were made by him, and without him was not any Thing made that was made. John 1. 1, 2, 3.

Jeſus ſaid unto them, Verily, verily, I ſay unto you, before *Abraham* was, I am. John 8. 58.

And now, O Father, glorify thou me with thine own ſelf, with the Glory which I had with thee before the World was. John 17. 5.

And to make all Men ſee what is the Fellowſhip of the Myſtery, which from the Beginning of the World hath been hid in God, who created all Things by Jeſus Chriſt. Eph. 3. 9.

For by him were all Things created that are in Heaven, and that are in Earth, viſible Col. 1. 16.

and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by him, and for him.

Heb. 1. 2. God hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, by whom also he made the World.

Q. *These are very clear, that even the World was created by Christ: But what Scriptures prove the Divinity of Christ, against such as falsly deny the same?*

John 1. 1. *A.* And the Word was God.

Rom. 9. 5. Whose are the Fathers, and of whom, as concerning the Flesh, Christ came, who is over all, God blessed for ever. *Amen.*

Phil. 2. 6. Who being in the Form of God, thought it no Robbery to be equal with God.

1 John 5. 20. And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: This is the true God, and eternal Life.

Q. *What are the glorious Names the Scriptures gives unto Jesus Christ, the eternal Son of God?*

Isa. 9. 6. *A.* And his Name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Col. 1. 15. Who is the Image of the invisible God, the First-born of every Creature.

Who being the Brightneſs of his Glory, and the expreſs Image of his Perſon (or more proper according to the *Greek*, of *his Subſtance*.) Heb. 1. 3.

And he was cloathed with a Veſture dipt in Blood; and his Name is called the Word of God. Rev. 19. 13.

Q. *After what Manner was the Birth of Chriſt?*

A. Now the Birth of Jeſus Chriſt was on this wiſe: When as his Mother *Mary* was eſpouſed to *Joſeph* (before they came together) ſhe was found with Child of the Holy Ghoſt. Mat. 1. 18.

And the Angel ſaid unto her, Fear not *Mary*, for thou haſt found Favour with God. And behold thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name *Jeſus:* He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the Throne of his Father *David*. Then ſaid *Mary* unto the Angel, How ſhall this be, ſeeing I know not a Man? And the Angel anſwered and ſaid unto her, the Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee: Therefore alſo that holy Thing, that ſhall be born of thee, ſhall be called the Son of God. Luke 1. 30. 31. 32. 34. 35.

Q. *Was Jeſus Chriſt, who was born of the Virgin* Mary, *and ſuppoſed to be the Son of* Joſeph, *a true and real Man?*

Heb. 2. 14. *A.* Forasmuch as the Children are Partakers of Flesh and Blood, he also himself took Part of the same, that through Death he might destroy him that had the Power of Death, that is, the Devil.

Heb. 2. 16. 17. For verily he took not on him the Nature of Angels, but he took on him the Seed of *Abraham*. Wherefore in all Things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Priest, *&c.*

Heb. 4. 15. For we have not an High Priest which cannot be touched with the Feeling of our Infirmities, but was in all Points tempted as we are, yet without Sin.

Rom. 5. 15. And the Gift by Grace, which is by one Man, Jesus Christ, hath abounded unto many.

1 Cor. 15. 20. 21. But now is Christ risen from the Dead, and become the first Fruits of them that slept. For since by Man came Death, by Man came also the Resurrection of the Dead.

Q. *After what Manner doth the Scripture assert the Conjunction and Unity of the eternal Son of God, in and with the Man Christ Jesus?*

John 1. 14. *A.* And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the only Begotten of the Father) full of Grace and Truth.

John 3. 34. For he whom God hath sent, speaketh the Words of God; for God giveth not the Spirit by Measure unto him.

How God anointed Jesus of *Nazareth* with the Holy Ghost and with Power, who went about doing Good, and healing all that were oppressed of the Devil; for God was with him. Acts 10. 38.

For it pleased the Father, that in him should all Fulness dwell. Col. 1. 19.

For in him dwelleth all the Fulness of the Godhead bodily. Col. 2. 9.

In him are hid all the Treasures of Wisdom and Knowledge. Col. 2. 3.

Q. *For what End did Christ appear in the World?*

A. For what the Law could not do, in that it was weak thro' the Flesh; God sending his Son, in the Likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh. Rom. 8. 3.

For this Purpose was the Son of God manifested, that he might destroy the Works of the Devil. And ye know that he was manifested, to take away our Sins. 1 John 3. 5. 8.

Q. *Was Jesus Christ really crucified and raised again?*

A. For I delivered unto you first of all, that which I also received, how that Christ died for our Sins, according to the Scriptures: And that he was buried, and that he rose again the third Day, according to the Scriptures. 1 Cor. 15. 3. 4.

Q. *What End do the Scriptures ascribe unto the Coming, Death and Sufferings of Christ?*

Luke 2. 30. 31. 32. *A.* For mine Eyes have ſeen thy Salvation, which thou haſt prepared before the Face of all People. A Light to lighten the *Gentiles*, and the Glory of thy People *Iſrael*.

Rom. 3. 25. Whom God hath ſet forth to be a Propitiation thro' Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, thro' the Forbearance of God.

Eph. 5. 2. And walk in Love, as Chriſt alſo hath loved us, and hath given himſelf for us, an Offering and a Sacrifice to God, for a ſweet ſmelling Savour.

Col. 1. 20. 21. 22. And having made Peace thro' the Blood of his Croſs by him, to reconcile all Things unto himſelf; by him, I ſay, whether they be Things in Earth, or Things in Heaven. And you that were ſometime alienated, and Enemies in your Minds by wicked Works; yet now hath he reconciled in the Body of his Fleſh, thro' Death, to preſent you holy, unblamable and unreprovable in his Sight.

Heb. 9. 12. 14. Neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the holy Place, having obtained eternal Redemption for us. How much more ſhall the Blood of Chriſt, who thro' the eternal Spirit offered himſelf without Spot to God, purge your Conſciences from dead Works, to ſerve the living God!

1 Pet. 3. 18. For Chriſt alſo hath once ſuffered for Sins, the Juſt for the Unjuſt (that he might

bring us to God) being put to Death in the Flesh, but quickened by the Spirit.

Hereby perceive we the Love of God, because he laid down his Life for us. 1 John 3. 16.

And for this Cause he is the Mediator of the New Testament, that by Means of Death for the Redemption of the Transgressions that were under the first Testament, they which are called, might receive the Promise of the eternal Inheritance. Heb. 9. 15.

Q. *Is Christ then the Mediator?*

A. For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due Time. 1 Tim. 2. 5.

Q. *Was not Christ the Mediator until he appeared, and was crucified in the Flesh?*

A. He is the Lamb that was slain from the Foundation of the World. Rev. 5. 12. & 13. 8.

Q. *Is it needful then to believe, that the Saints of old did partake of Christ, as then present with and nourishing them?*

A. Moreover, Brethren, I would not that ye should be ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea, and were all baptized unto *Moses* in the Cloud, and in the Sea, and did all eat the same spiritual Meat; and did all drink the same spiritual Drink; (for they drank of that spiritual Rock that followed them, and that Rock was Christ.) 1 Cor. 10. 1. 2. 3. 4.

Q. *But whereas moſt of theſe Scriptures, before mentioned, do hold forth that the Death and Sufferings of Chriſt were appointed for the deſtroying, removing, and remitting of Sin; did he ſo do it while he was outwardly upon Earth, as not to leave any Thing for himſelf to do in us, nor for us to do, in and by his Strength?*

1 Pet. 2. 21. *A.* For even hereunto were ye called becauſe Chriſt alſo ſuffered for us, leaving us an Example, that ye ſhould follow his Steps.

Col. 1, 23, 24. Wherefore I *Paul* am made a Miniſter, who now rejoice in my Sufferings for you, and fill up that which is behind of the Afflictions of Chriſt in my Fleſh, for his Body's Sake, which is the Church.

2 Cor. 4. 10. 11. Always bearing about in the Body the Dying of the Lord Jeſus; that the Life alſo of Jeſus might be made manifeſt in our Body. For we which live, are always delivered unto Death for Jeſus's Sake, that the Life alſo of Jeſus might be made manifeſt in our mortal Fleſh.

2 Cor. 5. 15. And that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him that died for them, and alſo roſe again.

Phil. 3. 10. That I may know him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being made conformable to his Death.

CHAP IV.

Of the *New Birth*, the *Inward Appearance of* CHRIST *in Spirit*, and the *Unity* of the *Saints* with him.

Queſt. *DOTH Chriſt promiſe then to come again to his Diſciples?*

A. I will not leave you comfortleſs; I will come unto you. John. 14. 18.

Q. *Was this only a ſpecial Promiſe to theſe Diſciples? or is it not the common Privilege of the Saints?*

A. For thus ſaith the high and lofty One, that inhabits Eternity, whoſe name is Holy; I dwell in the high and holy Place, with him alſo that is of a contrite and humble Spirit, *&c.* Iſa. 57. 15.

For ye are the Temple of the living God; as God hath ſaid, I will dwell in them and walk in them. 2 Cor. 6. 16.

Behold I ſtand at the Door and knock, if any Man hear my Voice, and open the Door, I will come in to him, and ſup with him, and he with me. Rev. 3. 20.

Q. *Doth the Apoſtle* Paul *ſpeak of the Son of God being revealed in him?*

A. But when it pleaſed God, who ſeparated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathen. Gal. 1. 15. 16.

Q. *Is it needful then to know Chriſt within?*

2 Cor. 13. 5. *A.* Examine yourſelves, whether ye be in the Faith, prove your own ſelves, know ye not your own ſelves, How that Jeſus Chriſt is in you, except ye be Reprobates.

Q. *Was the Apoſtle earneſt, that this inward Birth of Chriſt ſhould be brought forth in any?*

Gal. 4. 19. *A.* My little Children, of whom I travail in Birth again, until Chriſt be formed in you.

Q. *What ſaith the ſame Apoſtle, of the Neceſſity of this inward Knowledge of Chriſt, and of the new Creature beyond the outward?*

2 Cor. 5 :16, 17. *A.* Wherefore henceforth know we no Man after the Fleſh; yea, though we have known Chriſt after the Fleſh, yet now henceforth know we him no more. Therefore if any Man be in Chriſt, he is a new Creature; old things are paſſed away, behold all Things are become new.

Eph. 4. 20, 21, 22, 23, 24. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the Truth is in Jeſus: That ye put off, concerning the former Converſation, the old Man which is corrupt, according to the deceitful Luſts; and be renewed in the Spirit of your Mind; and that ye put on the new Man, which after God is created in Righteouſneſs and true Holineſs.

Q. *Is this Chriſt within, the Myſtery of God and Hope of Glory, which the Apoſtle preached?*

A. To whom God would make known what is the Riches of the Glory of this Myſtery among the *Gentiles;* which is, Chriſt in you the Hope of Glory, whom we preach. Col. 1. 27, 28.

Q. *Doth the Apoſtle any where elſe preſs the putting on of this New Birth?*

A. Put ye on the Lord Jeſus Chriſt, and make no Proviſion for the Fleſh, to fulfil the Luſts thereof. Rom. 13. 14.

Q. *Doth he write to any of the Saints, as having put off the old, and put on the new Man?*

A. For as many of you as have been baptized into Chriſt, have put on Chriſt. Gal. 3. 27.

Seeing that ye have put off the old Man with his Deeds, and have put on the new Man, which is renewed Kinnowledge after the Image of him that created him. Col. 3. 9. 10.

Q. *What ſpeaketh Chriſt himſelf, of the Neceſſity of this new Birth?*

A. Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, except a Man be born again he cannot ſee the Kingdom of God. John 3. 3.

Q. *Of what Seed cometh this Birth?*

A. Being born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. 1 Pet. 1. 23.

Q. *What doth the Apoſtle* Paul *witneſs of himſelf concerning this new Life?*

A. I am crucified with Chriſt, nevertheleſs Gal. 2. 20.

I live ; yet not I, but Chriſt liveth in me.

Q. *What is the Preaching of the Croſs of Chriſt?*

1 Cor. 1. 18. *A.* For the Preaching of the Croſs is to them that periſh, Fooliſhneſs ; but unto us that are ſaved, it is the Power of God.

Q. *What Effect hath this Croſs in the Apoſtle? And how much preferreth he the new Creature, to all outward and viſible Ordinances and Obſervances?*

Gal. 6. 14. 15. *A.* But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World : For in Jeſus Chriſt, neither Circumciſion availeth any Thing, nor Uncircumciſion, but a new Creature.

Q. *What ſpeaketh Chriſt of the Unity of the Saints with him?*

John 14. 20. *A.* At that Day ye ſhall know that I am in my Father, and you in me, and I in you.

John 15. 4. 5. Abide in me, and I in you ; as the Branch cannot bear Fruit of itſelf, except it abide in the Vine, no more can ye, except ye abide in me : I am the Vine, ye are the Branches ; he that abideth in me, and I in him, the ſame bringeth forth much Fruit ; for without me ye can do nothing.

John 17. 20. 21. 22. 23. Neither pray I for theſe alone, but for them alſo which ſhall believe in me through their Word : That they all may be one ; as thou, Father, art in me, and I in thee, that they alſo may be one in us, that the

World may believe that thou haſt ſent me. And the Glory which thou gaveſt me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.

Q. *What ſaith the Apoſtle* Paul *to this purpoſe?*

A. For both he that ſanctifies, and they that are ſanctified, are all of one; for which Cauſe he is not aſhamed to call them Brethren. Heb. 2. 11.

Q. *What ſaith the Apoſtle* Peter?

A. Whereby are given unto us, exceeding great and precious Promiſes, that by theſe you might be Partakers of the divine Nature, having eſcaped the Corruption that is in the World through Luſt. 2 Pet. 1. 4.

CHAP. V.

Concerning the *Light* wherewith JESUS CHRIST hath enlightened every Man: the *Univerſality* and *Sufficiency* of GOD's *Grace*, to all the World, made manifeſt therein.

Queſt. *Wherein conſiſts the Love of God towards fallen and loſt Man?*

A. For God ſo loved the World, that John 3. 16.

he gave his only begotten Son, that whosoever believeth in him ſhould not periſh, but have everlaſting Life.

1 John 4. 9. In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him.

Q. *What is intended here by the world? all and every Man, or only a few?*

Heb. 2. 9. *A.* But we ſee Jeſus, who was made a little lower than the Angels, for the Suffering of Death, crowned with Glory and Honour; that he by the Grace of God ſhould taſte Death for every Man.

1 John 2. 1. 2. And if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the Propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World.

Q. *Methinks the Apoſtle* John *is very plain there, in mentioning the whole World, which muſt be not only the Saints, but all others, ſeeing he diſtinguiſhed the World from himſelf, and all the Saints to whom he then wrote: What ſaith* Paul *elſewhere in this Matter?*

Col. 27. 28. *A.* Chriſt in you, the Hope of Glory, whom we preach, warning every Man, and teaching every Man in all Wiſdom, that we may preſent every Man perfect in Chriſt Jeſus.

1 Tim. 2. 1. 3. 4. 6. I exhort therefore, that firſt of all, Supplications, Prayers, Interceſſions, and giving

of Thanks, be made for all Men: For this is good and acceptable in the Sight of God our Saviour, who will have all Men to be ſaved, and to come to the Knowledge of the Truth; who gave himſelf a Ranſom for all, to be teſtified in due Time.

Q. *What is the Apoſtle* Peter's *Teſtimony in this?*

A. The Lord is not ſlack concerning his Promiſe (as ſome Men count Slackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance. 2 Pet. 3. 9.

Q. *Are there any more Scripture Paſſages that prove this Thing?*

A. Say unto them, As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his Way and live. Ezek. 33. 11.

The Lord is gracious, and full of Compaſſion; ſlow to Anger, and of great Mercy. The Lord is good to all, and his tender Mercies are over all his Works. Pſalm. 145. 8. 9.

To wit, that God was in Chriſt, reconciling the World unto himſelf. 2 Cor. 5. 19.

Q. *Seeing then by theſe Scriptures, it appears that the Love of God is held out to all, that all might have been, or may be ſaved by Chriſt; what is to be judged of thoſe who aſſert, That God nor Chriſt never purpoſed Love nor Salvation to a great Part of Mankind, and that the Coming and Sufferings of*

Chriſt never were intended, nor could be uſeful to their Juſtification; but will and muſt be effectual for their Condemnation, even according to God's Purpoſe; who from their very Infancy, to their Grave, with-held from them all Means of Salvation? What ſaith the Scripture to ſuch?

John 3. 17. *A.* For God ſent not his Son into the World, to condemn the World, but that the World thro' him might be ſaved.

John. 12. 46, 47. I am come a Light into the World, that whoſoever believeth on me, ſhould not abide in Darkneſs. And if any Man hear my Words, and believe not, I judge him not; for I came not to judge the World, but to ſave the World.

Q. *From what Scripture then come theſe Men to wreſt an Opinion ſo contrary to Truth?*

Rom. 9. 11, 12, 13. *A.* (For the Children being not yet born, neither having done any Good or Evil, that the Purpoſe of God according to Election might ſtand, not of Works, but of him that calleth) it was ſaid unto her, The Elder ſhall ſerve the Younger; as it is written, *Jacob* have I loved, but *Eſau* have I hated.

Q. *I perceive in that Scripture it was only ſaid, before the Children were born,* The Elder ſhall ſerve the Younger; *theſe other Words* (*Jacob* have I loved, *Eſau* have I hated) *are mentioned out of the Prophet* Malachi, *who wrote them many hundred Years after both were dead: Doth not the Scripture*

mention any other Cauſe of God's hating Eſau, *than merely his Decree? what ſaith the ſame Apoſtle elſewhere?*

A. Leſt there be any Fornicator, or profane Perſon, as *Eſau*, who for one Morſel of Meat ſold his Birth-right: For ye know how that afterward when he would have inherited the Bleſſing, he was rejected. Heb 12. 16, 17.

Q. *But ſeeing that ſuch alledge, That it is becauſe of* Adam's *Sin, that many, even Children are damned; doth not the Scripture aver, that the Death of Chriſt was as large to heal as* Adam's *Sin could be to condemn?*

A. For if through the Offence of one, many be dead, much more the Grace of God, and the Gift by Grace, which is by one Man, Jeſus Chriſt. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification of Life. Rom 5. 15. 18.

Q. *That proves abundantly, that Chriſt's Death is of ſufficient Extent, to make up any hurt* Adam's *Sin brought upon Mankind: What is then the Cauſe of Condemnation?*

A. He that believeth on him is not condemned; but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God. John 3. 18.

And with all Deceivableneſs of Unrighteouſneſs in them that periſh, becauſe they received not the Love of the Truth, that they 2 Theſ. 2. 10, 11, 12.

might be saved. And for this Cause God shall send them strong Delusions, that they shall believe a Lie, that they all might be damned who believe not the Truth, but had Pleasure in Unrighteousness.

Q. *Seeing it is of a Truth, according to the Scripture's Testimony, that God has purposed Love and mercy to all, in the Appearance of his Son Jesus Christ; is the Gospel or glad Tidings of this Salvation, brought nigh unto all, by which they are put into a Capacity of receiving the Grace, and being saved by it?*

Col. 1. 23. A. If ye continue in the Faith grounded and settled, and be not moved away from the Hope of the Gospel, which ye have heard, and which was preached to every Creature which is under Heaven, whereof I *Paul* am made a Minister.

Q. *What is the Gospel?*

Rom 1. 16. A. I am not ashamed of the Gospel; for it is the power of God unto Salvation, to every one that believeth.

Q. *Is the Gospel hid?*

2. Cor. 4. 3, 4. A. If our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ who is the Image of God should shine unto them.

Q. *Is the Light then come into the World? And are not men condemned because they love it not, and not because it is hid from them?*

A. And this is the Condemnation, that Light is come into the World, and Men love Darkneſs rather than Light. John 3. 19.

Q. *Why do they ſo?*

A. Becauſe their Deeds are evil. John 3. 19.

Q. *Is every Man enlightened by this Light?*

A. He was not that Light, but was ſent to bear Witneſs of that Light, that was the true Light, which enlighteneth every Man that cometh into the World. John 1. 8. 9.

Q. *Doth this Light diſcover all Things?*

A. All Things that are reproved are made manifeſt by the Light, for whatſoever doth make manifeſt is Light. Eph. 5. 13.

Q. *Do evil Men preach up this Light, or mind it?*

A. Every one that doth Evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved. John 3. 20.

They are of thoſe that rebel againſt the Light. Job. 24. 13.

Q. *Do good Men love it and follow it?*

A. He that doeth Truth, cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God. John 3. 21.

Q. *What Benefit doth redound to ſuch as love the Light, and walk in it?*

A. If we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt, his Son, cleanſeth us from all Sin. 1 John 1. 7.

Q. *Doth Chriſt command to take Heed to the Light?*

John 12. 36. *A*. While ye have the Light, believe in the Light, that ye may be the Children of the Light?

Q. *Were the Apoſtles commanded to turn People to the Light?*

Acts 26. 17, 18. *A*. Delivering thee from the People, and from the *Gentiles*, unto whom now I ſend thee, to open their Eyes, and to turn them from Darkneſs unto Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and Inheritance among them which are ſanctified, through Faith that is in me.

Q. *Doth this Light abide with every Man all his Life-time, in order to ſave, or only during the Day of his Viſitation?*

John 12. 35. *A*. Yet a little while is the Light with you; walk while ye have the Light, leſt Darkneſs come upon you.

Heb. 4. 7. Again, he limiteth a certain Day, ſaying in *David*, To-day, after ſo long a Time; as it is ſaid, To-day if ye will hear his Voice, harden not your Hearts.

Q. *How can it be proved, that there is a Day, wherein People may know Things concerning their Peace, which afterwards may be hid from them?*

Luke 19. 41. 42. *A*. And when he was come near, he beheld the City, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy Day, the Things which belong unto thy Peace! But now they are hid from thine Eyes.

Q. *Is there any Scripture Proof of the Lord's Willingneſs to gather a People who would not, and therefore were condemned?*

A. O *Jeruſalem, Jeruſalem!* thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee: How often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not! Mat. 23. 37. Luke. 13. 34.

Then his Lord, after that he had called him, ſaid unto him, O thou wicked Servant, I forgave thee all that Debt, becauſe thou deſiredſt me: Shouldeſt not thou alſo have had Compaſſion on thy fellow Servant, even as I had Pity on thee? And his Lord was wroth, and delivered him to the Tormenters, till he ſhould pay all that was due unto him. Mat. 18. 32, 33, 34.

Then *Paul* and *Barnabas* waxed bold and ſaid, it was neceſſary that the Word of God ſhould firſt have been ſpoken to you; but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting Life, lo we turn to the *Gentiles*. Acts 13. 46.

Becauſe I have called, and ye refuſed; I have ſtretched out my Hand, and no Man regarded: But ye have ſet at naught all my Counſel, and would none of my Reproof: I alſo will laugh at your Calamity; I will mock when your Fear cometh. Prov. 1 24, 25, 26.

And at what Inſtant I ſhall ſpeak concerning a Nation, and concerning a King- Jer. 18. 9, 10.

dom, to build and to plant it: If it do Evil in my Sight that it obey not my Voice, then will I repent of the Good wherewith I ſaid I would benefit them.

Q. *Doth God's Spirit ſtrive then for a Seaſon, and afterwards forbear?*

Gen. 6. 3. *A.* And the Lord ſaid, my Spirit ſhall not always ſtrive with Man.

Q. *May it then be reſiſted?*

Acts 7. 51. *A.* Ye ſtiff-necked and uncircumciſed in Heart and Ears, ye do always reſiſt the Holy Ghoſt; as your Fathers did, ſo do ye.

Rom. 1. 18. For the Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs.

Q. *Hath God manifeſted to Man that which may be known of himſelf?*

Rom. 1. 19. *A.* That which may be known of God, is manifeſt in them; for God hath ſhewed it unto them.

Q. *Is then this Light or Seed ſown in the Heart of evil Men?*

Mat. 13. 3, 4, 5, 7. *A.* And he ſpake many Things to them in Parables; Behold, a Sower went forth to ſow, and when he ſowed, ſome Seeds fell by the Way-ſide, &c. Some fell among ſtony Places, &c. And ſome fell among Thorns, &c.

Q. *Are theſe Places, where the Seed is ſaid to have fallen, underſtood of the Hearts of Men?*

A. Hear ye therefore the Parable of the Sower. When any one heareth the Word of the Kingdom, and understandeth it not, then cometh the wicked One, and catcheth away that which was sown in his Heart; this is he which received the Seed by the Way-side, *&c.* Mat. 13. 18, 19.

Q. *Is this Seed small in its first Appearance?*

A. The Kingdom of Heaven is like to a Grain of Mustard-seed, which a Man took and sowed in his Field, which indeed is the least of all Seeds. Mat. 13. 31, 32.

Q. *For asmuch as many understand not this, under the Notion and Appellation of Light or Seed, it being quite another Dialect than the common; tho' I must needs confess, it is the very Language of the Scriptures; Is a saving Manifestation of the Spirit given unto all?*

A. The Manifestation of the Spirit is given to every Man to profit withal. 1 Cor. 12. 7.

Q. *Sure, if it be to profit withal, it must be in order to save; for if it were not useful, yea, sufficient to save, what Profit could it be of? But in regard some speak of a Grace that is common, and of a Grace that is saving, is there such a Grace common unto all, as brings Salvation?*

A. The Grace of God, that brings Salvation, hath appeared unto all Men. Tit. 2. 11.

Q. *That which brings Salvation must needs be saving; what doth that Grace teach us?*

Tit. 2. 12. *A.* Teaching us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously and godly, in this present World.

Q. *Certainly that which teacheth both Righteousness and Godliness must be sufficient; for therein consisteth the whole Duty of Man: What saith the Apostle elsewhere of this Instructor?*

Acts 20. 32. *A.* And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all those that are sanctified.

Q. *What is the Word of God?*

Heb. 4. 12, 13. *A.* The Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow; and is a Discerner of the Thoughts and Intents of the Heart. Neither is there any Creature that is not manifest in his Sight, but all Things are naked and open to the Eyes of him with whom we have to do.

Q. *Ought we to take Heed to this Word?*

2 Pet. 1. 19. *A.* We have also a more sure Word of Prophecy, whereunto ye do well that ye take Heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in your Hearts.

Q. *I perceive the Scriptures are very clear,*

both concerning the Universality and Sufficiency of this Light, Seed, Grace and Word of God; but is this Word nigh or afar off, inward or outward?

A. Say not in thine Heart, Who shall ascend into Heaven? that is, to bring Christ down from above. Or, who shall descend into the Deep? that is, to bring up Christ again from the Dead. But what saith it? The Word is nigh, in thy Mouth and in thy Heart; that is the Word of Faith which we preach. Rom. 10. 6, 7, 8.

Q. *That is clear as to the Word; is there any Scripture speaks of the Light's being inward?*

A. God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ. But we have this Treasure in earthen Vessels, that the Excellency of the Power may be of God, and not of us. 2 Cor. 4. 6, 7.

Q. *But seeing it is also called the Seed of the Kingdom, is the Kingdom of God also within?*

A. The Kingdom of God comes not with Observation; neither shall they say, Lo here, or lo there; for behold, the Kingdom of God is within you. Luke 17. 20, 21.

CHAP VI.

Concerning *Faith*, *Juſtification*, and *Works*.

Queſt. *WHAT is Faith?*

Heb. 11. 1, *A.* Faith is the Subſtance of Things hoped for, and the Evidence of Things not ſeen.

Q. *Is Faith of abſolute Neceſſity?*

Heb. 11. 6. *A.* Without Faith it is impoſſible to pleaſe him, for he that cometh to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.

Q. *Are we juſtified by Faith?*

Gal. 3. 24. *A.* Wherefore the Law was our Schoolmaſter to bring us unto Chriſt, that we might be juſtified by Faith.

Q. *What is the Nature of this Faith that availeth to Juſtification?*

Gal. 5. 6. *A.* For in Jeſus Chriſt, neither Circumciſion availeth any Thing, nor Uncircumciſion, but Faith which worketh by Love.

Q. *Are Works then neceſſary to Juſtification, as well as Faith?*

Jam. 2. 20, to 24. *A.* But wilt thou know, O vain Man, that Faith without Works is dead? Was not *Abraham* our Father juſtified by Works, when he had offer'd *Iſaac* his Son upon the Altar? Seeſt thou how Faith wrought with his Works, and by Works was Faith made perfect? And the Scripture was fulfilled, which ſaith, *Abraham* believed God, and it

was imputed to him for Righteouſneſs: He was called the Friend of God. Ye ſee then how that by Works a man is juſtified, and not by Faith only.

Q. *If then both be equally required in Juſtification, what are theſe Works which the Apoſtle excludes ſo much?*

A. By the Deeds of the Law, there ſhall no Fleſh be juſtified in his Sight. Rom. 3. 20.

Q. *But tho' we be not juſtified by the Deeds of the Law, is not this to exclude Boaſting, that the Grace of God may be exalted?*

A. For by Grace are ye ſaved, through Faith, and that not of yourſelves, it is the Gift of God; not of Works, leſt any Man ſhould boaſt, for we are his Workmanſhip, created in Chriſt Jeſus unto good Works. Eph. 2, 8, 9, 10.

Q. *Are even the Works which are performed by Grace excluded? Are we never ſaid to be ſaved or juſtified by them?*

A. Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the Waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour; that being juſtified by his Grace, we ſhould be made Heirs, according to the Hope of eternal Life. Tit. 3, 5, 6, 7.

Q. *I perceive then, that to be juſtified by Grace, is to be juſtified or ſaved by Regeneration, which cannot exclude the Works*

wrought by Grace and by the Spirit; how doth the Apoſtle add in the next Verſe, for the maintaining this againſt thoſe that cavil about the Law?

Tit. 3. 8, 9. *A.* This is a faithful Saying, and theſe Things I will that thou affirm conſtantly, That they which have believed in God, might be careful to maintain good Works: Theſe Things are good and profitable unto Men. But avoid fooliſh Queſtions, and Genealogies, and Contentions, and Strivings about the Law, for they are unprofitable and vain.

Q. *Doth the Apoſtle* Paul, *that is ſo much againſt Juſtification by the Works of the Law, ſpeak any where elſe of being juſtified by the Spirit?*

1 Cor. 6, 11. *A.* But ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.

Q. *But ſince the Law gives not Power nor Ability to obey, and ſo falls ſhort of Juſtification, is there no Power under the Goſpel, by which the Righteouſneſs of the Law comes to be fulfilled inwardly?*

Rom. 8. 3, 4. *A.* For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh: That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.

Q. *Seeing then there is Power in the Spirit, is not Works thro' it, a Condition upon which Life is propoſed under the new Covenant?*

A. For if ye live after the Fleſh, ye ſhall die; but if ye through the Spirit, do mortify the Deeds of the Body, ye ſhall live. Rom. 8. 13.

Q. *Do not the Apoſtles then frequently propoſe life to People, upon Condition of Repentance and other Works?*

A. Repent ye therefore, and be converted, that your Sins may be blotted out. Acts 3. 19.

And if Children, then Heirs; Heirs of God, and joint Heirs with Chriſt; if ſo be that we ſuffer with him, that we alſo may be glorified together. Rom. 8. 17.

It is a faithful Saying: For if we be dead with him, we ſhall alſo live with him; If we ſuffer, we ſhall alſo reign with him. If a Man therefore purge himſelf from theſe, he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſter's Uſe, and prepared unto every good Work. 2 Tim. 2. 11, 12, 21.

Remember therefore from whence thou art fallen, and repent, and do the firſt Works, or elſe I will come unto thee quickly and remove thy Candleſtick out of his Place, except thou repent. Rev. 2. 5.

Q. *It appears clearly by theſe Paſſages, that the Apoſtle excludes only our Righteouſneſs, which he elſewhere explains, as being the Righteouſneſs of the Law, from being neceſſary to Juſtification, and not ſuch*

Works as the Law of the Spirit of Life leads to, and are not so much ours as Christ in us; are not such good Works rewarded, tho' they require no absolute Merit, as being the Fruits of free Grace; yet doth not God judge according to them, and may they not be said to have a Reward?

Ezek. 18. 5, 6, 7, 8, 9. *A.* But if a Man be just, and do that which is lawful and right, and hath not eaten upon the Mountains, neither hath lift up his Eyes to the Idols of the House of *Israel*, neither hath defiled his Neighbour's Wife, neither hath come near to a menstruous Woman; and hath not oppressed any, but hath restored to the Debtor his Pledge, hath spoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment: He that hath not given forth upon Usury, neither hath taken any Increase; that hath withdrawn his Hand from Iniquity, hath executed true Judgment between Man and Man, hath walked in my Statutes, and hath kept my Judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

Mat. 16. 27. For the Son of Man shall come in the Glory of his Father, with his Angels, and then he shall reward every Man according to his Works.

Acts 10. 34, 35. Then *Peter* opened his Mouth and said, Of a Truth I perceive that God is no Respecter of Persons: But in every Nation,

he that feareth him, and worketh Righteouſneſs, is accepted with him.

The righteous Judgment of God; who will render to every Man according to his Deeds: to them, who by patient Continuance in Well-doing, ſeek for Glory and Honour, and Immortality; eternal Life: But Glory, Honour and Peace to every Man that worketh Good, to the *Jew* firſt, and alſo to the *Gentile*. Rom. 2. 5, 6, 7, 10.

For we muſt all appear before the Judgment Seat of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad. 2 Cor. 5. 10.

Which is a manifeſt Token of the righteous Judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer. 2 Theſſ. 1. 5.

But whoſo looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Work, this man ſhall be bleſſed in his Deed. James 1. 25.

Caſt not away therefore your Confidence, which hath great Recompence of Reward. Heb. 10. 35.

And if ye call on the Father, who without Reſpect of Perſons, judgeth according to every Man's Work: paſs the Time of your ſojourning here in Fear. 1 Pet. 1. 17.

And behold I come quickly, and my Reward is with me, to give every Man according as his Work ſhall be. Bleſſed are Rev. 22. 12, 14.

they that do his Commandments, that they may have a Right to the Tree of Life, and may enter in thro' the Gates into the City.

Q. *It should seem that the Purpose of God, in sending his Son the Lord Jesus Christ, was not simply to save Man by an imputative Righteousness altogther without them; but also by the Washing of Regeneration, or an inward Righteousness; what saith the Scripture further of this?*

Mat. 1. 21. *A.* And thou shalt call his Name JESUS, for he shall save his People from their Sins.

Tit. 2. 13, 14. Looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.

CHAP. VII.

Concerning *Perfection*, or *Freedom from SIN*.

Quest. *I Perceive then by all these Scriptures afore-mentioned, that Christ, as well as he hath purchased Pardon for our Sins, hath also obtained Power by which we may even here be cleansed from the Filth of them: May we expect then in this Life to be freed from the Dominion of Sin?*

Rom. 6. 14. *A.* For Sin shall not have Dominion over you.

Q. *For what Reaſon?*

A. For ye are not under the Law, but under Grace. Rom. 6. 14.

Q. *How cometh the Apoſtle then to cry out and complain of Sin, ſaying,* Who ſhall deliver me from the Body of this Death? *Doth he ſpeak that as a Condition always permanent to him and other Saints, or only that which he had paſſed through? What ſaith he afterwards?*

A. There is therefore now no Condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh but after the Spirit. For the Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death. Who ſhall ſeparate us from the Love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? (As it is written, For thy Sake we are killed all the Day long: we are counted as Sheep for the Slaughter.) Nay in all theſe Things we are more than Conquerers through him that loved us. For I am perſuaded that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent nor Things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord. Rom. 8. 1, 2-35 to 39.

Q. *What ſaith that Apoſtle then unto ſuch, who taking Occaſion from his Words, ſhould plead for Continuance in Sin for Term of Life,*

and think to be ſaved by the imputative Righteouſneſs of Chriſt, as being under Grace?

Rom. 6. 1, 2. *A.* What ſhall we ſay then? Shall we continue in Sin, that Grace may abound? God forbid.

Rom. 6. 15. What then? ſhall we ſin, becauſe we are not under the Law, but under Grace? God forbid.

Q. *Is not the Apoſtle then ſo far from ſuppoſing that Condition, of being always under Sin, to be his own conſtant Condition or that of all the Saints, that he even ſuppoſes many of the then Church of* Rome, *to whom he wrote to be free of it? How beſpeaketh he them, as in Relation to this Matter?*

Rom. 6, 2, 3, 4, 5, 6, 7, 11, 12, 13, 16, to 23. *A.* How ſhall we that are dead to Sin, live any longer therein? Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? Therefore we are buried with him by Baptiſm into Death; that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life. For If we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection; Knowing this, that our old Man is crucified with him, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin. For he that is dead, is freed from Sin. Likewiſe reckon ye alſo yourſelves to be dead indeed unto

Sin; but alive unto God, through Jeſus Chriſt our Lord. Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof. Neither yield ye your Members as Inſtruments of Unrighteouſneſs unto Sin; but yield yourſelves unto God, as thoſe that are alive from the Dead; and your Members as Inſtruments of Righteouſneſs unto God. Know ye not, that to whom ye yield yourſelves Servants to obey, his Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteouſneſs? But God be thanked, that ye were the Servants of Sin, but ye have obeyed from the Heart, that Form of Doctrine which was delivered unto you; being then made free from Sin, ye became the Servants of Righteouſneſs. I ſpeak after the Manner of Men, becauſe of the Infirmity of your Fleſh; for as ye have yielded your Members Servants to Uncleanneſs, and to Iniquity, unto Iniquity; even ſo now yield your Members Servants to Righteouſneſs, unto Holineſs. For when ye were the Servants of Sin, ye were free from Righteouſneſs. What Fruit had ye then in thoſe Things whereof ye are now aſhamed? For the End of thoſe Things is Death. But now, being made free from Sin, and become Servants to God, ye have your Fruit unto Holineſs, and the End everlaſting Life. For the Wages of Sin is Death, but the

Gift of God is eternal Life, through Jesus Christ our Lord.

Q. *It would appear then, that God requires of us to be perfect?*

Mat. 5. 48. *A.* Be ye therefore perfect, even as your Father which is in Heaven is perfect.

Q. *Is it then possible to keep the commandments?*

Mat. 11. 30. 1 John 5. 3. *A.* My Yoke is easy and my Burthen is light. For this is the Love of God, that we keep his Commandments, and his Commandments are not grievous.

Q. *Is it necessary then for Salvation, to keep the Commandments?*

Rev. 12. 14. *A.* Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.

Q. *Do you understand by this Perfection, that any have kept the Commandments, as never to have sinned?*

1 John 1. 10. *A.* If we say that we have not sinned, we make him a Liar, and his Word is not in us.

Q. *Do you understand, that those who are perfect may say, they have no Sin, or only that having sinned, and so having Sin, in respect they once sinned, as the Apostle in the Passage cited mentions; may they notwithstanding thereof, come to know Forgiveness for the Guilt, but also Cleansing from the Filth?*

1 John 1. 8, 9. *A.* If we say we have no Sin, we deceive

ourſelves, and the Truth is not in us: If we confeſs our Sin, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.

Q. *That Scripture ſeems to be very plain, being compared with the other before mentioned: But becauſe ſome are apt to miſtake and wreſt the Words of the Apoſtle, what ſaith he elſewhere? Did he judge any could know God, or be true* Chriſtians, *who kept not the Commandments?*

A. My little Children, theſe Things write I unto you, that ye ſin not; and if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous: And hereby do we know that we know him, if we keep his Commandments. He that ſaith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him. But whoſo keepeth his Word, in him verily is the Love of God perfected: Hereby know we that we are in him. He that ſaith he abideth in him, ought himſelf alſo to walk even as he walked. 1 John 2: 1, 3, 4, 5, 6.

Beloved, now are we the Sons of God, and it doth not yet appear what we ſhall be, but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is: And every Man that hath this Hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth Sin, tranſgreſſeth alſo the Law, for Sin is the Tranſgreſſion 1 John 3. 2, to 10.

of the Law. And ye know that he was manifeſted to take away our Sins; and in him is no Sin. Whoſoever abideth in him ſinneth not. Whoſoever ſinneth, hath not ſeen him, neither known him. Little Children, let no man deceive you: He that doeth Righteouſneſs is righteous, even as he is righteous. He that committeth Sin is of the Devil; for the Devil ſinneth from the Beginning. For this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. Whoſoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot ſin, becauſe he is born of God. In this the Children of God are manifeſt, and the Children of the Devil. Whoſoever doth not Righteouſneſs, is not of God, neither he that loveth not his Brother.

Q. *It is very plain by theſe Paſſages, that the Apoſtles were far of another Mind, than thoſe that plead for Sin during Term of Life, and much againſt the Deceit of thoſe who will eſteem themſelves good* Chriſtians *while they live in their Sins.*

Mat. 7. 21, 24. *A.* Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven. Therefore, whoſoever heareth theſe Sayings of mine, and doeth them, I will liken him to a wiſe Man, which built his Houſe upon a Rock.

If ye know these Things, happy are ye if ye do them. John 13, 17.

Q. *What saith the Apostle* Paul *further concerning the Needfulness of this Thing?*

A. Circumcision is nothing, and Uncircumcision is nothing; but the keeping of the Commandments of God. 1 Cor. 7, 19.

Q. *Was not this according to the Apostle* Paul's *Judgment, the very Intention of Christ, to have his Church and Children to be pure and without Spot?*

A. According as he has chosen us in him before the Foundation of the World, that we should be holy, and without Blame before him in Love. Eph. 1. 4.

Even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing, but that it should be holy, and without Blemish. Eph. 5, 25, 26, 27.

Q. *Doth not* Paul *press the same Thing further, besides the other Passages above mentioned?*

A. Having therefore these Promises, dearly Beloved, let us cleanse ourselves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God. Finally, Brethren, farewel; be perfect. Christ in you the Hope of Glory, whom we preach, warning every Man, and teaching every Man in all Wisdom, that we may 2 Cor. 7, 1. 2 Cor. 13, 11. Col 1. 28.

Col. 4. 12. preſent every Man perfect in Chriſt Jeſus. Labouring fervently for you in Prayers, that ye may ſtand perfect and complete in

1 Theſ. 3. 13. all the Will of God. To the End he may eſtabliſh your Hearts unblameable in Holi-

Chap. 5. 23. neſs before God. And the very God of Peace ſanctify you wholly; and I pray God, your whole Spirit and Soul, and Body, be preſented blameleſs unto the Coming of our Lord Jeſus Chriſt.

Q. *Is not this then the very End for which God appointed Teachers in his Church?*

Eph. 4. 11. 12, 13. *A.* And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt; till we all come in the Unity of the Faith, and of the Kowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt.

Q. *Seeing this is ſo much preſſed by the holy Men, doth not the Scripture, which cannot lie, give none of the Saints this Teſtimony, as being free from Sin at ſome Times, and ſo not always and daily ſinning, as is ſuppoſed?*

Gen. 6. 9. *A. Noah* was a juſt Man, and perfect in his Generations; and *Noah* walked with

Job 1. 8. God. And the Lord ſaid unto Satan, haſt thou conſidered my Servant *Job*, that there is none like him in the Earth, a perfect and an upright Man, one that feareth God, and

eſcheweth Evil. There was in the Days of *Herod*, King of *Judea*, a certain Prieſt, named *Zacharias*, of the Courſe of *Abia*; and his Wife was of the Daughters of *Aaron* and her Name was *Elizabeth*; and they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs. Luke 1. 5. 6.

Q. *That proves ſufficiently as to particular Perſons; but what doth the Scripture intimate of this, even of conſiderable Numbers?*

A. But God, who is rich in Mercy, for his great Love wherewith he hath loved us, even when we were dead in Sin, hath quickned us together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus. But ye are come unto Mount *Sion*, and unto the City of the living God, the heavenly *Jeruſalem*, and to an innumerable Company of Angels, to the general Aſſembly and Church of the Firſt-born, which are written in Heaven, to God the Judge of all, and to the Spirits of juſt Men made perfect. And I looked, and lo, a Lamb ſtood on Mount *Sion*, and with him an Hundred forty and four Thouſand, having his Father's Name written in their Foreheads. Theſe are they which are not defiled with Women; for they are Virgins: Theſe are they which follow the Lamb whereſoever he goeth: Theſe were redeemed from among Men, Eph. 2. 4. 5. 6. Heb. 12. 22, 23. Rev. 14. 1-4.

being the First-fruits unto God, and to the Lamb. And in their Mouth was found no Guile, for they are without fault before the Throne of God.

Rev. 14. 5.

CHAP. VIII.

Concerning *Perseverance*, and *Falling* from GRACE.

Quest. *IS it enough for a Believer, to be sure that he hath once received true Grace? Or is there any further Certainty requisite?*

2 Pet. 1 10.

A. Wherefore the rather, Brethren, give Diligence to make your Calling and Election sure; for if ye do these Things ye shall never fall.

Q. *May one that hath received true Grace, have Ground to fear; or suppose he can fall?*

1 Cor. 9. 27.

A. But I keep under my Body, and bring it into Subjection, lest that by any Means, when I have preached to others, I myself should become a Castaway.

Q. *That greatly contradicteth the Doctrine of such as say,* Once in Grace ever in Grace. *But doth the Apostle* Paul *express this only out of an humble Esteem of himself? Or doth he judge or suppose the like of other Saints?*

Heb. 3. 12, 13.

A. Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief, in departing from the living God. But exhort

one another daily, while it is called To-day; leſt any of you be hardened thro' the Deceitfulneſs of Sin. Let us labour therefore to enter into that Reſt, leſt any Man fall after the ſame Example of Unbelief. For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly Gift, and were made Partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Powers of the World to come; if they ſhall fall away, to renew them again unto Repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame. Looking diligently, leſt any Man fail of the Grace of God, leſt any Root of Bitterneſs ſpringing up, trouble you, and thereby many be defiled.

Heb. 4, 11. Chap. 6. 4, 5, 6. Chap. 12. 15.

Q. *Doth he ſpeak this only by Suppoſition, or doth he aſſert it not only poſſible, but certain?*

A. For the time will come, when they will not endure ſound Doctrine; but after their own Luſts ſhall they heap to themſelves Teachers, having itching Ears. And they ſhall turn away their Ears from the Truth, and ſhall be turned unto Fables.

2 Tim. 4. 3, 4.

Q. *Doth the Apoſtle even judge it neceſſary to guard ſuch an one, as his beloved Son* Timothy, *againſt this Hazard?*

A. This Charge I commit unto thee, Son *Timothy*, according to the Prophecies which went before on thee, that thou by them mighteſt war a good Warfare, holding

1 Tim. 1. 18. 19.

Faith in a good Conſcience; which ſome having put away, concerning Faith have made
1 Tim. 6. 10. Shipwreck. For the Love of Money is the Root of all Evil; which while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many Sor-
2 Tim. 2. 17, 18. rows. And their Word will eat as doth a Canker; of whom is *Hymeneus* and *Philetus*, who concerning the Truth have erred, ſaying, that the Reſurrection is paſt already; and overthrow the Faith of ſome.

Q. *Doth the Apoſtle any where expreſs his Fears of this, as a Thing that may happen to any Number of People, who once truly received the Faith of Chriſt?*

Rom. 11. 20. *A.* Well; becauſe of Unbelief they were broken off, and thou ſtandeſt by Faith. Be not high-minded, but fear. Now the Spirit
1 Tim. 4. 1. ſpeaketh expreſsly, that in the latter Times
1 Theſ. 3. 5. ſome ſhall depart from the Faith, *&c.* For this Cauſe, when I could no longer forbear, I ſent to know your Faith, leſt by ſome Means the Tempter have tempted you, and our Labour be in vain.

Q. *What is the Apoſtle* Peter's *Mind; does he judge, that ſuch as have known the right Way, may forſake it?*

2. Pet. 2. 14. to 22. *A.* Curſed Children, which have forſaken the right Way, and are gone aſtray, following the Way of *Balaam* the Son of *Beſor*, who loved the Wages of Unrighteouſneſs; but was rebuked for his Iniquity; the dumb

Aſs ſpeaking with Man's Voice, forbad the Madneſs of the Prophet. Theſe are Wells without Water. Clouds that are carried with a Tempeſt, to whom the Miſt of Darkneſs is reſerved for ever. For when they ſpeak great ſwelling Words of Vanity, they allure through the Luſt of the Fleſh, through much Wantonneſs, thoſe that were clean eſcaped from them who live in Error. For if after they have eſcaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter End is worſe with them than the Beginning: For it had been better for them, not to have known the Way of Righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them. But it is happened unto them, according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was waſhed, to her wallowing in the Mire.

Q. *Gives he any Cautions to them that ſtand, as ſuppoſing they may alſo fall?*

A. Ye therefore, Beloved, ſeeing ye know theſe Things before, beware, leſt ye alſo being led away with the Error of the Wicked, fall from your own Stedfaſtneſs. 2. Pet. 3. 17.

Q. *May a Man be truly a Branch in Chriſt, or a real Member of his Body, and afterwards be cut off?*

John 15. 6. *A.* If any Man abide not in me, he is caſt forth as a Branch, and is withered.

Q. *May a righteous Man then depart from his Righteouſneſs?*

Ezek. 18. 26. and 33. 13. *A.* But when the righteous Man turneth away from his Righteouſneſs, and committeth Iniquity, and dieth in them; for his Iniquity that he hath done, he ſhall die.

Q. *May a Believer come to ſuch a Condition in this Life, from which he cannot fall away?*

Rev. 3. 12. *A.* Him that overcometh, will I make a Pillar in the Temple of my God, and he ſhall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is *New Jeruſalem*, which cometh down out of Heaven from my God, and I will write upon him my new Name.

Q. *May ſuch an one come to be aſſured that he is in this Condition?*

Rom 8. 38. 39. *A.* For I am perſuaded, that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come: Nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord.

CHAP. IX.

Concerning the *Church* and *Miniſtry*.

Queſt. *What is the Church?*

A. But if I tarry long, that thou mayeſt know how thou oughteſt to behave thyſelf in the Houſe of God, which is the Church of the living God, the Pillar and Ground of Truth. 1 Tim. 3. 15.

Q. *Who is the Head of the Church?*

A. Who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son: And he is the Head of the Body, the Church, from which all the Body by Joints and Bands, having Nouriſhment miniſtered and knit together, increaſeth with the Increaſe of God. Col. 1. 13. & 2. 19.

Q. *What Kind of Perſons make the Church?*

A. Them that are ſanctified in Chriſt Jeſus. 1 Cor. 1. 2.

And the Lord added to the Church daily ſuch as ſhould be ſaved. Acts 2. 47.

Q. *Hath not Chriſt appointed Officers in the Church for the Work of the Miniſtry?*

A. Wherefore he ſaith, When he aſcended up on high, he led Captivity captive, and gave Gifts unto Men. And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers; for the perfecting of the Saints, for the Work of the Miniſtry, for the Edification of the Body of Chriſt. Eph. 4. 8, 11, 12

Q. *What Kind of Men ſhould ſuch as are Teachers and Overſeers of the Church be?*

1 Tim. 3. 2, to 7. *A.* A Biſhop then muſt be blameleſs, the Huſband of one Wife, vigilant, ſober, of a good Behaviour, given to Hoſpitality, apt to teach; not given to Wine, no Striker, not greedy of filthy Lucre; but patient, not a Brawler, not covetous; one that ruleth well his own Houſe, having his Children in Subjection with all Gravity; for if a Man know not how to rule his own Houſe, how ſhall he take care of the Church of God? Not a Novice, leſt being lifted up with Pride, he fall into the Condemnation of the Devil. Moreover he muſt have a good Report of them which are without; leſt he fall into Reproach, and the Snare of the Devil.

Tit. 1. 7, 8, 9. For a Biſhop muſt be blameleſs, as the Steward of God: Not ſelf-willed, not ſoon angry, not given to Wine, no Striker, not given to filthy Lucre; but a Lover of Hoſpitality, a Lover of good Men; ſober, juſt, holy, temperate; holding faſt the faithful Word, as he hath been taught, that he may be able by ſound Doctrine, both to exhort and to convince the Gainſayers.

Q. *What is incumbent upon ſuch to do?*

Acts 20. 28. *A.* Take heed therefore to yourſelves, and to all the Flock, over which the Holy Ghoſt hath made you Overſeers, to feed the Church of God.

The Elders which are among you I exhort, who am also an Elder, and a Witness of the Sufferings of Christ, and also a Partaker of the Glory that shall be revealed: Feed the Flock of God which is among you, taking the Oversight thereof, not by Constraint, but willingly; not for filthy Lucre, but of a ready Mind; neither as being Lords over God's Heritage, but being Ensamples to the Flock. 1 Pet. 5. 1, 2, 3.

Q. *Though they be not to lord over the Flock, yet is there not a Respect due to them in their Place?*

A. Let the Elders that rule well, be counted worthy of double Honour, especially they who labour in the Word and Doctrine. 1 Tim. 5. 17.

Q. *Albeit then, among true* Christians, *every one that believeth, is to have the Witness in himself, being persuaded in himself by the Spirit; yet is there not also a real subjection to be to one another in the Lord?*

A. The Spirits of the Prophets are subject to the Prophets. 1 Cor. 14. 32.

Obey them that have the Rule over you and submit yourselves; for they watch for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you. Heb. 13. 17.

And we beseech you Brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 1 Thes. 5. 12, 13.

and to eſteem them very highly in Love for their Works Sake.

1 Pet. 5. 5. Likewiſe, ye Younger, ſubmit yourſelves unto the Elder; yea, all of you be ſubject one to another, and be clothed with Humility; for God reſiſteth the Proud, and giveth Grace unto the Humble.

Q. *How ought true Teachers to miniſter in the Church?*

1 Pet. 4. 10, 11. *A.* As every Man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold Grace of God. If any ſpeak, let him ſpeak as the Oracles of God: If any Man miniſter, let him do it as of the Ability which God giveth; that God in all Things may be glorified through Jeſus Chriſt.

Q. *I perceive then, that every true Miniſter of the Church of Chriſt, is to miniſter of the Gift and Grace of God, which he hath received: But ſome are of the Judgment, that natural Wiſdom or Parts, and human Learning, are the Qualifications which are of abſolute Neceſſity for a Miniſter; but Grace they judge not to be ſo abſolutely neceſſary, but that one may be a Miniſter without it: What ſaith the Scripture in this Caſe?*

Tit. 1. 7. 8. *A.* A Biſhop muſt be blameleſs, ſober, juſt, holy, temperate.

Q. *Methinks it is impoſſible for a Man to be blameleſs, juſt, holy, ſober and temperate, without the Grace of God: ſo that if*

these Qualifications be absolutely necessary, then surely, that without which a Man cannot be so qualified, must be necessary also: But what saith the Scripture, as to the Necessity of natural Wisdom, and human Learning?

A. Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdom of this World? For after that, in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the Foolishness of Preaching, to save them that believe. 1 Cor. 1. 20, 21.

Q. *It seems then, the Preachings of the true Ministers are not gathered together by Wisdom and Learning: it hath been supposed that a Man must be greatly skilled in Learning, to make a good Sermon: What is the Apostle's Judgment in the Case?*

A. For Christ sent me not to baptize, but to preach the Gospel; not with Wisdom of Words, lest the Cross of Christ should be made of none effect. Ver. 17.

And I was with you in Weakness, and in Fear, and in much Trembling: And my Speech, and my Preaching, was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit, and of Power: That your Faith should not stand in the Wisdom of Men, but in the Power of God. Chap. 2. 3, 4, 5.

Q. *I perceive the Apostle lays far more Stress upon the Demonstration and Power of*

the Spirit in a Preacher, that upon human Literature: Ought Miniſters then to preach as the Spirit teacheth them?

1 Cor. 2. 13. *A.* Alſo we ſpeak, not in the Words which Man's Wiſdom teacheth, but which the Holy Ghoſt teacheth.

Acts 2. 4. And they were all filled with the Holy Ghoſt, and began to ſpeak as the Spirit gave them Utterance.

Q. Is it Chriſt then that ſpeaketh in and through his Miniſters?

Mat. 10. 20. *A.* For it is not ye that ſpeak, but the Spirit of your Father, which ſpeaketh in you.

Mark 13. 11. For it is not ye that ſpeak, but the Holy Ghoſt.

Luke 12. 12. For the Holy Ghoſt ſhall teach you in the ſame Hour, what you ought to ſay.

2 Cor. 13. 3. Since ye ſeek a Proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.

Q. What is the Apoſtle's Mind of that human Learning, which ſome cry up ſo much; and think ſo needful in a Miniſter?

Col. 2. 8. *A.* Beware leſt any Man ſpoil you thro' Philoſophy and vain Deceit; after the Tradition of Men, after the Rudiments of the World, and not after Chriſt.

1 Tim. 6. 20. O *Timothy!* keep that which is committed to thy Truſt, avoiding prophane and vain Bablings, and Oppoſitions of Science falſely ſo called.

Q. *Tho' true Miniſters ſpeak not by the natural Wiſdom of Man; yet, is their Teſtimony altogether void of Wiſdom?*

A. Howbeit, we ſpeak Wiſdom among them that are perfect; yet not the Wiſdom of this World, nor of the Princes of this World, that come to nought: But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom, which God ordained before the World to our Glory. 1 Cor. 2. 6, 7.

Q. *What is the Reaſon, that Man by his natural Wiſdom is not capable to miniſter in the Things of God?*

A. For what Man knoweth the Things of a Man, ſave the Spirit of a Man which is in him? Even ſo the Things of God knoweth no Man, but the Spirit of God. But the natural Man receiveth not the Things of the Spirit of God, for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned. Ver 11, 14.

Q. *Theſe Scriptures do ſufficiently hold forth, that the true Call to the Miniſtry is from God; that which maketh a true Miniſter, is the Gift and Grace of God; that the true and effectual Preaching of a faithful Miniſter is ſuch, as is from the inward Teaching and Leading of the Spirit of God: But what ſay the Scriptures touching the Maintenance of Miniſters?*

A. Let him that is taught in the Word, communicate unto him that teacheth in all good Things. Gal. 6, 6.

1 Cor. 9. 11, to 14. If we have ſown unto you ſpiritual Things, is it a great Matter if we ſhall reap your carnal Things? If others be Partakers of this Power over you, are not we rather? Nevertheleſs we have not uſed this Power, but ſuffer all Things, leſt we ſhould hinder the Goſpel of Chriſt. Do ye not know, that they which miniſter about holy Things, live of the Things of the Temple? And they which wait at the Altar, are Partakers with the Altar: Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel.

1 Tim. 5. 18. For the Scripture ſaith, Thou ſhalt not muzzle the Ox that treadeth out the Corn; and, the Labourer is worthy of his Reward.

Q. I perceive by theſe Scriptures, that there lieth an Obligation upon the Saints, to help with outward Things, ſuch as truly miniſter unto them ſpiritual; but this ſeems to be voluntary: Ought not therefore true Miniſters to preach, whether they be ſure of this or not? What ſaith the Apoſtle of himſelf in this Caſe; and what adviſeth he others?

1 Cor 9. 15, to 18. *A.* But I have uſed none of theſe Things, neither have I written theſe Things, that it ſhould be ſo done unto me; for it were better for me to die, than that any Man ſhould make my glorying void. For tho' I preach the Goſpel, I have nothing to glory of; for Neceſſity is laid upon me; yea, Woe is unto me if I preach not the Goſpel,

for if I do this Thing willingly, I have a Reward; but if againſt my Will, a Diſpenſation of the Goſpel is committed unto me, What is my Reward then? Verily, that when I preach the Goſpel, I make the Goſpel of Chriſt without Charge, that I abuſe not my Power in the Goſpel.

I have coveted no Man's Silver or Gold, or Apparel. Yea, you yourſelves know, that theſe Hands have miniſtered unto my Neceſſities, and to them that were with me. I have ſhewed you all Things, how that ſo labouring, ye ought to ſupport the weak, and to remember the Words of the Lord Jeſus, how he ſaid, It is more bleſſed to give, than to receive. Act. 20. 33, 34, 35.

Q. *It is obſervable that the Apoſtle every where makes ſpecial mention among the Qualifications of Teachers, that they be not given to filthy Lucre: what ought we then to think of thoſe Teachers, who will not preach without Hire? Yea, that will by Violence take from thoſe who receive no Spirituals from them? Are they like to be the Miniſters of Chriſt? Or what elſe ſaith the Scripture of ſuch?*

A. Yes, they are greedy Dogs, which can never have enough; and they are Shepherds that cannot underſtand; they all look to their own Way, every one for his Gain from his Quarter. Iſa. 56. 11,

Son of Man, propheſy againſt the Shepherds of *Iſrael*, propheſy and ſay unto them, Ezek. 34. 2, 3. 8.

Thus saith the Lord God unto the Shepherds, Woe be to the Shepherds of *Israel*, that do feed themselves: Should not the Shepherds feed the Flocks? Ye eat the Fat, and ye clothe you with the Wool; ye kill them that are fed, but ye feed not the Flock. As I live, saith the Lord God, surely, because my Flock became a Prey, and my Flock became Meat to every Beast of the Field, because there was no Shepherd, neither did my Shepherds search for my Flock; but the Shepherds fed themselves, and fed not my Flock.

Micah 3. 5, 11. Thus saith the Lord, concerning the Prophets that make my People E R R, that bite with the Teeth, and cry P E A C E; and he that putteth not into their Mouths, they even prepare War against him. The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money; yet will they lean upon the Lord, and say, Is not the Lord amongst us? None Evil can come upon us.

Q. *These are plain Testimonies from the Prophets; are there none such from the Apostles?*

1 Tim. 6. 5, to 10. *A.* Perverse Disputings of Men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness; from such withdraw thyself. But Godliness with Contentment is great Gain: For we brought nothing into the World, and it is certain we

can carry nothing out: And having Food and Raiment, let us therewith be content. But they that will be rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. For the Love of Money is the Root of all Evil; which, while some coveted after, they have erred from the Faith, and pierced themselves thro' with many Sorrows.

For Men shall be Lovers of their own selves, Covetous, Boasters, Proud, Blasphemers, Disobedient to Parents, Unthankful, Unholy. 2 Tim. 3. 2.

For there are many unruly and vain Talkers and Deceivers, especially they of the Circumcision, whose Mouths must be stopped, who subvert whole Houses, teaching Things which they ought not, for filthy Lucre's Sake. Tit. 1. 10. 11.

But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction. And many shall follow their pernicious Ways, by reason of whom, the Way of Truth shall be evil spoken of. And through Covetousness shall they with feigned Words make Merchandize of you; whose Judgement now of a long Time lingereth not, and their Damnation 2 Pet. 2. 1, 2, 3, 14, 15.

ſlumbereth not: Having Eyes full of Adultery, and that cannot ceaſe from Sin; beguiling unſtable Souls; an Heart they have exerciſed with covetous Practices; curſed Children, which have forſaken the right Way, and are gone aſtray, following the Way of *Balaam* the Son of *Boſor*, who loved the Wages of Unrighteouſneſs.

Jude 11. 16. Woe unto them, for they have gone in the Way of *Cain*, and run greedily after the Errors of *Balaam* for Reward, and periſhed in the Gain-ſaying of *Corah*. Theſe are Murmurers, Complainers, walking after their own Luſts, and their Mouth ſpeaketh great ſwelling Words, having Men's Perſons in Admiration, becauſe of Advantage.

Q. *Ought there to be any Order in the Church of God?*

1 Cor. 14. 40. *A.* Let all Things be done decently and in Order.

Q. *What good Order is preſcribed in the Church concerning Preachers? Is it fit that only one or two ſpeak; or may more, if moved thereunto?*

Ver. 30. to 33. *A.* If any Thing be revealed to another that ſitteth by, let the firſt hold his Peace: For ye may all propheſy one by one, that all may learn, and all may be comforted. And the Spirits of the Prophets are ſubject to the Prophets: For God is not the Author of Confuſion, but of Peace, as in all the Churches of the Saints.

Q. *Is there any Promiſe, that Daughters as well as Sons, ſhall propheſy under the Goſpel?*

A. And it ſhall come to paſs afterwards, that I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall propheſy; your old Men ſhall dream Dreams, your young Men ſhall ſee Viſions. Joel 2. 28.

Q. *Is this Promiſe fulfilled, and to be fulfilled?*

A. But this is that which was ſpoken by the Prophet *Joel;* And it ſhall come to paſs in the laſt Days, ſaith God, I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall propheſy; and your young Men ſhall ſee Viſions, and your old Men ſhall dream Dreams. Acts 2. 16, 17.

Q. *Is there any ſuch Inſtance of old in the Scriptures?*

A. And the ſame Man had four Daughters, Virgins, which did propheſy. Acts 21. 9.

Q. *But may all Women ſpeak, or are any commanded to keep Silence in the Church?*

A. Let your Women keep Silence in the Church; for it is not permitted unto them to ſpeak, but they are commanded to be under Obedience, as alſo ſaith the Law, and if they will learn any thing, let them aſk their Huſbands at Home; for it is a Shame for Women to ſpeak in the Church. 1 Cor. 14. 34. 35.

Let the Women learn in Silence with all Subjection. But I ſuffer not a Woman to 1 Tim. 2. 11, 12.

teach, or uſurp Authority over the Man, but to be in ſilence.

Q. *The firſt of theſe ſeems only to relate to Women that have Huſbands: What comes of them that have none? The ſecond ſpeaks nothing of the Church, but only that ſhe ought not to uſurp Authority over the Man: Hath this no Limitation? Doth not the ſame Apoſtle give Directions, how Women that ſpeak, ſhould behave themſelves in the Church?*

1 Cor. 11. 4, 5. *A.* Every man praying or propheſying, having his Head covered, diſhonoureth his Head. But every Woman that prayeth or propheſieth with her Head uncovered, diſhonoureth her Head; for that is even all one as if ſhe were ſhaven.

CHAP. X.

Concerning *WORSHIP.*

Queſt. *WHAT is the Worſhip that is acceptable to God?*

John 4. 23, 24. *A.* But the Hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth; for the Father ſeeketh ſuch to Worſhip him. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.

Q. *Seeing Prayer is a Part of Worſhip, when ought we to pray?*

A. And he ſpake a Parable unto them to this End, that Men ought always to pray, and not to faint. Luke 18. 1.

Pray without ceaſing. 1 Theſ. 5. 17.

Q. *Hath God no Reſpect to the Manner of calling upon him?*

A. For there is no Difference between the *Jew* and the *Greek*; for the ſame Lord over all, is rich unto all that call upon him. Rom. 10. 12.

Q. *Doth God hear the Prayers of all that call upon him?*

A. The Lord is nigh unto all them that call upon him, to all that call upon him in Truth. Pſalm. 145, 18.

The Lord is far from the Wicked; but he heareth the Prayer of the Righteous. Prov. 15. 29.

Now we know that God heareth not Sinners; but if any Man be a Worſhipper of God, and doth his Will, him he heareth. John 9. 31.

And this is the Confidence that we have in him, That if we aſk any Thing according to his Will, he heareth us. 1 John 5. 14.

Q. *After what Manner doth the Apoſtle declare he will pray?*

A. What is it then, I will pray with the Spirit, and I will pray with the Underſtanding alſo: I will ſing with the Spirit, and I will ſing with the Underſtanding alſo. 1 Cor. 14. 15.

Q. *Muſt we then pray always in the Spirit?*

A. Praying always, with all Prayer, and Supplication in the Spirit, and watching thereunto with all Perſeverance, and Supplication for all Saints. Eph. 6, 18.

Q. *Since we are commanded to pray always in it, can we do it of our own ſelves, without the Help thereof.*

Rom. 8. 26. 27. *A.* Likewiſe the Spirit alſo helpeth our Infirmities; for we know not what we ſhould pray for as we ought; But the Spirit itſelf maketh Interceſſion for us, with Groanings which cannot be uttered. And he that ſearcheth the Hearts, knoweth what is the Mind of the Spirit, becauſe he maketh Interceſſion for the Saints according to the Will of God.

Q. *I perceive, that without the Leadings and Help of the Spirit, Prayers are altogether unprofitable: May not a Man truly utter thoſe Things that are ſpiritual, without the Spirit's Aſſiſtance?*

1 Cor. 12. 3. *A.* Wherefore I give you to underſtand, that no Man ſpeaking by the Spirit of God, calleth Jeſus *accurſed;* and that no Man can ſay, that Jeſus is the *Lord*, but by the Holy Ghoſt.

Q. *This is ſtrange: it ſeems the Spirit is much more neceſſary than many called* Chriſtians *ſuppoſe it to be; ſome of which can ſcarce give a good account, whether they have it, or want it: But if a Man ſpeak Things true upon the Matter, are they not true as from him, if ſpoken without the Spirit?*

Jer. 5. 2. *A.* And though they ſay, the Lord liveth, ſurely they ſwear falſly.

Q. *It is apparent from all theſe Scriptures,*

that the true Worſhip of God is in the Spirit; and as it is not limited to a certain Place, neither to any certain Time, what ſhall we think of them that plead for the Obſervation of certain Days?

A. But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye deſire again to be in Bondage; Ye obſerve Days, and Months, and Times, and Years. I am afraid of you, leſt I have beſtowed upon you Labour in vain. Gal. 4. 9, 10, 11.

Let no Man therefore judge you in Meat or in Drink, or in reſpect of an holy Day, or of the new Moon, or of the Sabbath-day, which are a Shadow of Things to come; but the Body is of Chriſt. Col. 2, 16, 17.

Q. *Seeing it is ſo, may not ſome* Chriſtians *as lawfully eſteem all Days alike, as others may eſteem ſome Days above another; what Rule giveth the Apoſtle in this Caſe?*

A. One Man eſteemeth one Day above another; another eſteemeth every Day alike: Let every Man be fully perſuaded in his own Mind. He that regardeth the Day, regardeth it unto the Lord; and he that regardeth not the Day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; for he giveth God Thanks; and he that eateth not to the Lord, he eateth not, and giveth God Thanks. Rom. 14. 5, 6.

Q. *But is it not convenient and neceſſary, that there be a Day ſet apart to meet and worſhip God in? Did not the Apoſtles and primitive* Chriſtians *uſe to meet upon the firſt Day of the Week, to make their Collections, and to worſhip?*

1 Cor. 16. 1, 2. *A.* Now concerning the Collection for the Saints, as I have given Order to the Churches of *Galatia*, even ſo do ye. Upon the firſt Day of the Week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no Gatherings when I come.

CHAP. XI.

Concerning BAPTISM, and BREAD and WINE.

Queſt. HOw *many Baptiſms are there?*

Eph. 4. *A.* One Lord, one Faith, one Baptiſm.

Q. *What is the Baptiſm?*

1 Pet. 3. 21, 22. *A.* The like Figure, whereunto even Baptiſm doth now ſave us, (not the putting away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt, who is gone into Heaven, and is on the right Hand of God; Angels and Authorities, and Powers, being made ſubject unto him.

Q. *What ſaith* John *the* Baptiſt *of Chriſt's Baptiſm? How diſtinguiſheth he it from his?*

A. I indeed baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whose Shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with Fire. Mat. 3. 11.

Q. *Doth not Christ so distinguish it also?*

A. And being assembled together with them, commanded them, that they should not depart from *Jerusalem*, but wait for the Promise of the Father, which, *saith he*, ye have heard of me. For *John* truly baptized with Water, but ye shall be baptized with the Holy Ghost, not many Days hence. Acts 1. 4, 5.

Q. *Doth not the Apostle* Peter *also observe this?*

A. And as I began to speak, the Holy Ghost fell on them, as on us at the Beginning. Then remembered I the Word of the Lord, how that he said, *John* indeed baptized with Water; but ye shall be baptized with the Holy Ghost. Chap. 11. 15, 16.

Q. *Then it seems* John's *Baptism must pass away, that Christ's may take Place; because* John *must decrease, that Christ may increase.*

A. He must increase, but I must decrease. John 3. 30.

Q. *I perceive then, many may be sprinkled with, and dipped and baptized in Water, and yet not truly baptized with the Baptism of Christ: What are the real Effects in such as are truly baptized with the Baptism of Christ?*

Rom. 6. 3. †. *A.* Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life.

Gal. 3. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

Col. 2. 12. Buried with him in Baptiſm, wherein alſo ye are riſen with him, through the Faith of the Operation of God, who hath raiſed him from the Dead.

Q. I perceive there was a Baptiſm of Water, which was John's *Baptiſm, and is therefore by* John *himſelf contra-diſtinguiſhed from Chriſt's: Was there not likewiſe ſomething of the like Nature appointed by Chriſt to his Diſciples, of eating Bread, and drinking Wine, in Remembrance of him.*

1 Cor. 11. 23, 24, 25. *A.* For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame Night in which he was betrayed, took Bread; and when he had given Thanks, he brake it, and ſaid, Take, eat; this is my Body which is broken for you; this do in Remembrance of me. After the ſame Manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me.

Q. *How long was this to continue?*

A. For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come. 1 Cor. 11. 26.

Q. *Did Chriſt promiſe to come again to his Diſciples?*

A. I will not leave you comfortleſs; I will come to you. Jeſus anſwered and ſaid unto him, If a Man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our Abode with him. John 14. 18, 23.

Q. *Was this an inward Coming?*

A. At that Day ye ſhall know that I am in my Father, and you in me, and I in you. John 14. 20.

Q. *But it would ſeem, this was even practiſed by the Church of* Corinth, *after Chriſt was come inwardly: Was it ſo, that there were certain Appointments poſitively commanded, yea, and zealouſly and conſciouſly practiſed by the Saints of old, which were not of perpetual Continuance, nor yet now needful to be practiſed in the Church?*

A. If then your Lord and Maſter have waſhed your Feet, ye ought alſo to waſh one anothers Feet. For I have given you an Example, that you ſhould do as I have done to you. John 13. 14, 15.

For it ſeemed good to the Holy Ghoſt and to us, to lay upon you no greater Burden than theſe neceſſary Things; that ye abſtain from Meats offered to Idols, and Acts. 15. 28. 29.

from Blood, and from Things ſtrangled, and from Fornication; from which if ye keep yourſelves, ye ſhall do well: Fare ye well.

James 5. 14. Is any Man ſick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord.

Q. *Theſe Commands are no leſs poſitive than the other; yea, ſome of them are aſſerted as the very Senſe of the Holy Ghoſt, as no leſs neceſſary than abſtaining from Fornication, and yet the Generality of* Proteſtants *have laid them aſide, as not of perpetual Continuance: But what other Scriptures are there, to ſhew that it is not neceſſary, that of Bread and Wine to continue?*

Rom. 14. 17. *A.* For the Kingdom of God is not Meat or Drink; but Righteouſneſs and Peace, and Joy in the Holy Ghoſt.

Col. 2. 16, 20 to 22. Let no Man therefore judge you in Meat or Drink, or in reſpect of an holy Day, or of the new Moon, or of the Sabbath Days. Wherefore if ye be dead with Chriſt from the Rudiments of the World; why, as though living in the World, are ye ſubject to Ordinances? (Touch not, taſte not, handle not: Which all are to periſh with the uſing) after the Commandments and Doctrines of Men.

Q. *Theſe Scriptures are very plain, and ſay as much for the aboliſhing of this, as to*

any Neceſſity, as ought can be alleged for the former: But what is the Bread then, wherewith the Saints are to be nouriſhed?

A. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, *Moſes* gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven. For the Bread of God is he which cometh down from Heaven, and giveth Life unto the World. Then ſaid they unto him, Lord, evermore give us this Bread. And Jeſus ſaid unto them, I am the Bread of Life; he that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thirſt: I am that Bread of Life. Your Fathers did eat *Manna* in the Wilderneſs, and are dead. This is the Bread which cometh down from Heaven, that a Man may eat thereof and not die. I am the living Bread, which came down from Heaven; if any Man eat of this Bread he ſhall live for ever; and the Bread, that I will give him, is my Fleſh, which I will give for the Life of the World. The *Jews* therefore ſtrove among themſelves, ſaying, How can this Man give us his Fleſh to eat? Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you. Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life, and I will raiſe him up

John 6. 32, to 35, and 48 to 58.

at the laſt Day. For my Fleſh is Meat indeed, and my Blood is drink indeed: He that eateth my Fleſh and drinketh my Blood, dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he ſhall live by me. This is that Bread which came down from Heaven: Not as your Fathers did eat *Manna*, and are dead; He that eateth of this Bread, ſhall live for ever.

CHAP. XII.

Concerning the LIFE of a CHRISTIAN, in general, *what* and *how* it ought to be in this World.

Queſt. *What is true Religion?*

James. 1, 27. *A.* Pure Religion and undefiled is this,---To viſit the Fatherleſs and the Widows in their Affliction, and to keep himſelf unſpotted from the World.

Micah 6.8. Q. *What is required of Man?*

A. He hath ſhewed thee O Man, what is good; and what doth the Lord require of thee, but to do Juſtly, and to love Mercy, and to walk humbly with thy God?

Iſa. 66. 2. But to this Man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my Word,

Q. *Doth God then require People to be*

Quakers, *to tremble at his Word? Was there any such among the Saints of old?*

A. Then were assembled unto me every one that trembled at the Words of the God of *Israel.* Ezra 9. 4.

Now therefore let us make a Covenant with our God, to put away all the Wives, and such as are born of them, according to the Counsel of my Lord, and of those that tremble at the Commandment of our God. Ezra 10. 3.

Q. *It seems* Ezra *loved well, and had a high esteem of* Quakers, *since he would have their Counsel followed: Do any other of the Prophets point out* Quakers, *or* Tremblers, *as God's People?*

A. Hear the Word of the Lord, ye that tremble at his Word: Your Brethren that hated you, that cast you out for my Name's Sake, said, let the Lord be glorified; but he shall appear to your Joy, and they shall be ashamed. Isa. 66. 5.

And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the Good that I do unto them; and they shall fear and tremble, for all the Goodness, and for all the Prosperity that I procure unto it. Jer. 33. 9.

Q. *The Prophets promised good Things there to* Quakers: *What becometh of those that tremble not, and are not such?*

A. Hear now this, O foolish People! and without Understanding, which have Eyes, Jer. 5. 21, 22.

and ſee not ; which have Ears, and hear not: Fear ye not me, ſaith the Lord ; will ye not tremble at my Preſence ? &c.

Q. *Are then all God's Children* Quakers? *and are we commanded to quake or tremble in order to our Salvation, both under the Law, and now under the Goſpel?*

Pſal. 2, 11. *A.* Serve the Lord with Fear, and rejoice with Trembling.

Dan. 6. 26. I make a Decree, That in every Dominion of my Kingdom, Men tremble and fear before the God of *Daniel ;* for he is the living God, and ſtedfaſt for ever.

Phil. 2, 12. Work out your own Salvation with Fear and Trembling.

Q. *What be the chief Commandments?*

Mat. 22 37, to 40. *A.* Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the firſt and great Commandment, and the ſecond is like unto it. Thou ſhalt love thy Neighbour as thyſelf. On theſe two Commandments hang all the Law and the Prophets.

Q. *What ought a* Chriſtian *to ſeek after in the firſt Place?*

Chap. 6. 33. *A.* Seek ye firſt the Kingdom of God and his Righteouſneſs, and all theſe Things ſhall be added unto you.

Q. *How ought* Chriſtians *to behave themſelves in this World?*

1 Cor. 7. 29, 30, 31. *A.* But this I ſay, Brethren, the time is ſhort: It remaineth, that both they that

have Wives, be as tho' they had none; and they that weep, as tho' they wept not; and they that rejoice, as tho' they rejoiced not; and they that buy, as tho' they poſſeſſed not; and they that uſe this World, as not abuſing it; for the Faſhion of this World paſſeth away.

Q. *What ſaith the Apoſtle* Paul *further, as that which is fit for* Chriſtian *Men and Women to be found in?*

A. I will therefore, that Men pray every where, lifting up holy Hands without Wrath and Doubting. In like Manner alſo, that Women adorn themſelves in modeſt Apparel, with Shame-facedneſs and Sobriety; not with broidered Hair, or Gold, or Pearls, or coſtly Array; but (which becometh Women profeſſing Godlineſs) with good Works. 1 Tim. 2. 8, 9, 10.

Q. *I obſerve the Apoſtle is much againſt the Vanity and Superfluity of Clothes among* Chriſtians; *what ſaith* Peter *to this?*

A. Whoſe Adorning, let it not be that outward Adorning of plaiting the Hair, or wearing of Gold, or of putting on of Apparel? But let it be the hidden Man of the Heart, in that which is not corruptible; even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price. 1 Pet. 3. 3, 4.

Q. *The Apoſtle is very plain there: But what ſaith the Scripture, as to Reſpect of Perſons among* Chriſtians?

James 2. 1 to 9.

A. My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory, with Respect of Persons. For if there come unto your Assembly a Man with a Gold Ring, in goodly Apparel; and there come in also a poor Man, in vile Raiment; and ye have Respect to him that weareth the gay Cloathing, and say unto him, Sit thou here in a good Place; and say to the poor, Stand thou there, or sit here under my Foot-stool: Are ye not then partial in yourselves, and are become Judges of evil Thoughts? Hearken my beloved Brethren, hath not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him? But ye have despised the Poor. Do not rich Men oppress you, and draw you before the Judgment-seats? Do they not blaspheme that worthy Name by the which ye are called? If ye fulfil the royal Law, according to the Scripture, Thou shalt love thy Neighbour as thyself, ye do well: But if ye have Respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors.

Q. Tho' that be indeed sufficient to reprove the different Ranks among Christians, *upon the Account of Riches or Birth; yet is there not a relative Respect among* Christians, *as betwixt Master and Servant: What Admonition gives the Apostle in this Case?*

A. Servants, be obedient to them that are your Maſters, according to the Fleſh, with Fear and Trembling, in Singleneſs of your Heart, as unto Chriſt: Not with Eye-ſervice, as Men-pleaſers, but as the Servants of Chriſt, doing the Will of God from the Heart; with good Will doing Service, as to the Lord, and not to Men: Knowing that whatſoever good Thing any Man doth, the ſame ſhall he receive of the Lord, whether he be bond or free. And ye Maſters, do the ſame Things unto them, forbearing Threatning, knowing that your Maſter alſo is in Heaven; neither is there Reſpect of Perſons with him. Eph. 6. 5, to 9.

Servants, obey in all Things your Maſters, according to the Fleſh, not with Eye-ſervice, as Men-pleaſers, but in Singleneſs of Heart, fearing God: And whatſoever ye do, do it heartily, as to the Lord, and not unto Men; knowing that of the Lord ye ſhall receive the Reward of the Inheritance; for ye ſerve the Lord Chriſt. But he that doeth wrong, ſhall receive for the Wrong which he hath done; and there is no Reſpect of Perſons. Col. 3, 22, to 25.

Maſters, give unto your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven. Col. 4. 1.

Let as many Servants as are under the Yoke, count their own Maſters worthy of all Honour; that the Name of God, and 1 Tim. 6, 1, 2.

his Doctrine, be not blaſphemed. And they that have believing Maſters, let them not deſpiſe them, becauſe they are Brethren; but rather do them Service, becauſe they are faithful and beloved Partakers of the Benefit. Theſe Things teach and exhort.

Tit. 2. 9, 10. Exhort Servants to be obedient unto their own Maſters, and to pleaſe them well in all Things; not anſwering again, not purloining, but ſhewing all good Fidelity; that they may adorn the Doctrine of God our Saviour in all Things.

1 Pet. 2, 18, to 21. Servants, be ſubject to your Maſters with all Fear, not only to the Good and Gentle, but alſo to the Froward: For this is thankworthy, if a Man for Conſcience toward God endure Grief, ſuffering wrongfully: For what Glory is it, if when ye be buffeted for your Faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an Example, that ye ſhould follow his Steps.

Q. *What good Admonitions give the Scripture, as to the Relation betwixt Parents and Children?*

Eph. 6. 1, to 4. *A.* Children, obey your Parents in the Lord, for this is right. Honour thy Father and thy Mother (which is the firſt Commandment with Promiſe) that it may be well with thee, and thou mayeſt live

long on the Earth. And ye Fathers, provoke not your Children to Wrath; but bring them up in the Nurture and Admonition of the Lord.

Children, obey your Parents in all Things for this is well-pleasing unto the Lord. Fathers provoke not your Children to Anger, lest they be discouraged. Col. 3. 20, 21.

Q. *What between Husbands and Wives?*

A. Wives, submit yourselves unto your own Husbands, as unto the Lord. For the Husband is the Head of the Wife, even as Christ is the Head of the Church; and he is the Saviour of the Body. Therefore as the Church is subject unto Christ, so let the Wives be to their own Husbands in every Thing. Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it; so ought Men to love their Wives as their own Bodies; he that loveth his Wife, loveth himself. For this Cause shall a Man leave his Father and Mother, and shall be joined unto his Wife, and they two shall be one Flesh. Nevertheless, let every one of you in particular so love his Wife, even as himself; and the Wife see that she reverence her Husband. Eph. 5. 22, to 25, and 28. 31. 33.

Husbands, love your Wives, and be not bitter against them. Col. 3. 19.

Likewise, ye Wives, be in subjection unto your own Husbands; that if any obey not the Word, they also may without the Word 1 Pet. 3. 1. 2. 7.

be won by the Converſation of the Wives, while they behold your chaſte Converſation coupled with Fear. Likewiſe ye Huſbands, dwell with them according to Knowledge, giving Honour unto the Wife, as unto the weaker Veſſel, and as being Heirs together of the Grace of Life, that your Prayers be not hindered.

Q. *What is the Armour of a true* Chriſtian, *and wherewith ought he to wreſtle?*

Eph. 6. 11 to 17. *A.* Put on the whole Armour of God, that ye may be able to ſtand againſt the Wiles of the Devil: For we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places. Wherefore take unto you the whole Armour of God, that you may be able to withſtand in the evil Day. And having done all, to ſtand. Stand therefore, having your Loins girt about with Truth, and having on the Breaſtplate of Righteouſneſs, and your Feet ſhod with the Preparation of the Goſpel of Peace: Above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the wicked. And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

Q. *What are* Chriſtian's *Weapons, and for what End.*

A. For tho' we walk in the Fleſh, we do

not war after the Flesh; for the Weapons of our Warfare are not carnal, but mighty through God, to the pulling down of strong Holds, casting down Imaginations, and every high Thing, that exalteth itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ. 2 Cor. 10. 3, 4, 5.

Q. *Ought Strife and Envy to be among* Christians?

A. Who is a wise Man, and endued with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if ye have bitter Envying and Strife in your Hearts, glory not, and lie not against the Truth. This Wisdom descendeth not from above, but is earthly, sensual, devilish. For where Envying and Strife is, there is Confusion and every evil Work. But the Wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy. And the Fruit of Righteousness is sown in Peace of them that make Peace. James 3. 13 to 18.

Q. *Ought Wars to be among* Christians? *From whence proceed they?*

A. From whence come Wars and Fighting among you? Come they not hence, even of your Lusts, that War in your Members? Ye lust, and have not; ye kill, James 4. 1, 2.

and desire to have, and cannot obtain ; ye fight and war, yet ye have not, because ye ask not.

Q. *What saith Christ even of defensive War ?*

Mat. 5. 39. *A.* But I say unto you, that ye resist not Evil ; but whosoever shall smite thee on thy right Cheek, turn to him the other also.

Luke 6. 27, to 29. But I say unto you which hear, love your Enemies ; do good to them which hate you : Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one Cheek, offer also the other ; and him that taketh away thy Cloak, forbid not to take thy Coat also.

Q. *What saith the Apostles?*

Rom. 12, 17. 1 Pet. 3. 9. *A.* Recompence to no Man Evil for Evil. Not rendering Evil for Evil, or Railing for Railing; but contrarywise, Blessing ; knowing that ye are thereunto called, that ye should inherit a Blessing.

1 Thes. 5. 15. See that none render Evil for Evil unto any Man ; but ever follow that which is good, both among yourselves, and to all Men.

Q. *It was lawful of old to swear ; and an Oath for Confirmation was to them an End of all Strife : Is it not lawful for* Christians *also to swear ?*

Mat. 5. 33 to 37. *A.* Again, ye have heard that it hath been said by them of old Time, Thou shalt not forswear thyself, but shalt perform unto

the Lord thine Oaths. But I ſay unto you, Swear not at all; neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footſtool; neither by *Jeruſalem*, for it is the City of the great King: Neither ſhalt thou ſwear by thy Head, becauſe thou canſt not make one Hair white or black. But let your Communication be Yea, Yea; Nay, Nay; for whatſoever is more than theſe, cometh of Evil.

But above all Things, my Brethren, ſwear not; neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea be Yea, and your Nay, Nay; leſt ye fall into Condemnation. James 5, 12.

Q. *Is it fit for* Chriſtians *or Believers to receive carnal and worldly Honour one from another?*

A. How can ye believe which receive Honour one of another, and ſeek not the Honour that cometh from God only? John 5, 44.

Q. *Doth God allow us to give flattering Titles to Men?*

A. Let me not, I pray you, accept any Man's Perſon; neither let me give flattering Titles unto Man: For I know not to give flattering Titles; in ſo doing my Maker would ſoon take me away. Job 32, 21, 22.

Q. *What ſhould we ſay to ſuch as quarrel with us for ſpeaking proper ſound Words, as* Thou *to one*, You *to many; which is Chriſt's and the Saints Language in the Scripture?*

1 Tim 6, 3, 4. *A.* If any Man teach otherwiſe, and conſent not to wholeſome Words, even the Words of our Lord Jeſus Chriſt, and to the Doctrine which is according to Godlineſs; he is proud, knowing nothing, but doating about Queſtions and Strifes of Words, whereof cometh Envy, Strife, Railings, Evil-ſurmiſings.

2 Tim. 1. 13. Hold faſt the Form of ſound Words, which thou haſt heard of me, in Faith and Love, which is in Chriſt Jeſus.

Q. *What is the great Commandment given by Chriſt to his Diſciples, as that which even declareth them to be ſuch, and is alſo preſſed by his Apoſtles?*

John 13, 34, 35. *A.* A new Commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another. By this ſhall all Men know that ye are my Diſciples, if ye have Love one to another.

John 15, 12, 17. This is my Commandment, that ye love one another, as I have loved you. Theſe Things I command you, That ye love one another.

Eph 5, 1, 2. Be ye therefore Followers of God, as dear Children; and walk in Love, as Chriſt alſo hath loved us, and hath given himſelf for us, an Offering and a Sacrifice to God for a ſweet ſmelling Savour.

1 John 4, 20, 21. If any Man ſay, I love God, and hateth his Brother, he is a Liar; for he that loveth not his Brother whom he hath ſeen,

how can he love God whom he hath not seen? And this Commandment have we from him, That he who loveth God, loveth his Brother also.

Q. *Is Humility very needful to* Christians? *what like must we be e're we can enter the Kingdom?*

A. And Jesus said, Verily, I say unto you, except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven. Mat. 18, 3, 4.

Q. *Ought* Christians *to lord over one another? what Rule giveth Christ in this Case?*

A. But Jesus called them unto him and said, Ye know that the Princes of the *Gentiles* exercise Dominion over them; and they that are great, exercise Authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your Minister. And whosoever will be chief among you, let him be your Servant. Even as the Son of Man came not to be ministered unto, but to minister, and to give his Life a Ransom for many. Mat. 20, 25, to 28.

Q. *How then are* Christians *in this World?*

A. Behold, I send you forth as Sheep in the Midst of Wolves; be ye therefore Mat 10, 16.

wife as Serpents, and harmleſs as Doves.

Luke 10, 3. Go your Ways; behold, I ſend you forth as Lambs among Wolves.

Q. *Are we then to expect Affliction and Perſecution here?*

Mat 10, 22. Mark 13, 13. *A.* And ye ſhall be hated of all Men for my Name's Sake; but he that endureth to the End ſhall be ſaved.

Luke 21, 17. And ye ſhall be hated of all Men for my Name's Sake.

John 15, 18, 19. If the World hate you, ye know that it hated me before it hated you; if ye were of the World, the World would love his own; but I have choſen you out of the World, therefore the World hateth you.

John 16, 33. Theſe Things have I ſpoken unto you, that in me ye might have Peace. In the World ye ſhall have Tribulation; but be of good Cheer, I have overcome the World.

2 Tim. 3. 12. And all that will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution.

Q. *Ought we then to fear Perſecution?*

Mat 10, 28. *A.* Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him who is able to deſtroy both Soul and Body in Hell.

Luke 12, 4, 5. And I ſay unto you, my Friends, be not afraid of them that kill the Body, and after that, have no more that they can do. But I will forewarn you whom you ſhall fear: Fear him which after he hath killed, hath Power to caſt into Hell, yea, I ſay unto you, fear him.

the Fire, ſo ſhall it be in the End of this World. The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all Things that offend, and them which do Iniquity.

CHAP. XIV.

Concerning the RESURRECTION,

Queſt. *WHat ſaith the Scripture of the Reſurrection of the Dead?*

A. And have Hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt. Acts 24. 15.

Q. *To what different End ſhall the Good be raiſed from the Bad; and how are they thereunto reſerved?*

A. Marvel not at this, for the Hour is coming, in the which all that are in the Graves ſhall hear his Voice, and ſhall come forth; they that have done Good, unto the Reſurrection of Life; and they that have done Evil, unto the Reſurrection of Damnation. John 5. 28, 29.

But the Heavens and the Earth, which are now, by the ſame Word are kept in ſtore, reſerved unto Fire, againſt the Day of Judgment, and Perdition of ungodly Men. 2 Pet. 3. 7.

Q. *What muſt be anſwered to ſuch as aſk,*

How the Dead are raiſed, and with what Body?

2 Cor. 15. 36, to 44. *A.* Thou Fool, that which thou ſoweſt is not quickned except it die. And that which thou ſoweſt, thou ſoweſt not that Body that ſhall be, but bare Grain, it may chance of Wheat, or of ſome other Grain. But God giveth it a Body as it hath pleaſed him, and to every Seed his own Body. All Fleſh is not the ſame Fleſh; but there is one Kind of Fleſh of Men, another Fleſh of Beaſts, another of Fiſhes, and another of Birds. There are alſo celeſtial Bodies, and Bodies terreſtrial; but the Glory of the Celeſtial is one, and the Glory of the Terreſtrial is another. There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for one Star differeth from another Star in Glory. So alſo is the Reſurrection of the Dead. It is ſown in Corruption, it is raiſed in Incorruption: It is ſown in Diſhonour, it is raiſed in Glory: It is ſown in Weakneſs it is raiſed in Power: It is ſown a natural Body, it is raiſed a ſpiritual Body. There is a natural Body, and there is a ſpiritual Body.

Q. The Apoſtle ſeems to be very poſitive, that it is not that natural Body, which we now have, that ſhall riſe; but a ſpiritual Body.

1 Cor. 15. 50, to 55. *A.* Now this I ſay, Brethren, That Fleſh and Blood cannot inherit the Kingdom of

God; neither doth Corruption inherit Incorruption. Behold I ſhew you a Myſtery; we ſhall not all ſleep, but we ſhall all be changed in a Moment, in the twinkling of an Eye, at the laſt Trump; for the Trumpet ſhall ſound, and the Dead ſhall be raiſed incorruptible, and we ſhall be changed. For this Corruptible muſt put on Incorruption; and this Mortal muſt put on Immortality. So when this Corruptible ſhall have put on Incorruption, and this Mortal ſhall have put on Immortality, then ſhall be brought to paſs the Saying that is written, Death is ſwallowed up in Victory! O Death, where is thy Sting? O Grave, where is thy Victory?

CHAP XV.

A short INTRODUCTION *to the* Confession of FAITH.

HAving thus largely and evidently performed the chief Part of that which I promised in this Treatise, in giving a full Account of our Principles in plain Scripture Words, and also answering by the Scriptures the chief and main Objections made against us, I come to a Confession of Faith, *in which I shall not be so large; for that I judge it not convenient to make an Inter-repetition of all the Scriptures before mentioned, which, if needful, the Reader may easily observe, were not very difficult to do. But whereas a* Confession of Faith *calleth rather for an affirmative Account of one's own Faith, than for the Solution of Objections, or any Thing of Debate in a discursive Way, which is both more properly and pertinently performed in a* Catechism; *therefore I have here only done so. I am necessitated sometimes to intermix some Words for Co-herence of the Matter, as sometimes* (and,) *and sometimes* (therefore,) *and the like; but not such as any ingenuous Person can affirm, do add to the Matter; or that may anywise justly be reckoned a Comment or Meaning: And therefore to avoid the Censure*

of the most curious carping Critic, these are marked with a different Character. Likewise, unless I should have ridiculously offered to publish incongruous Grammar, there was a true need sometimes to change the Mood and Person of a Verb: In all which Places, whosoever will look to the Words, shall find it is done upon no Design to alter any whit the naked Import of them: As for Instance, where Christ says, I am the Light of the World: *Were it proper for me to write thus,* I am the Light, *&c. Or can it be reckoned any whit contradicting to my Purpose or Promise to write,* Christ is the Light, *where the first Person is changed to the third? Also, sometimes I express Things which are necessarily understood, as when any of the Apostles say,* We, *there instead of* We, *I write* Apostles; *and where they say* You, *speaking to the Saints; there I mention* Saints *instead of it, for the Connection of the Sentence sometimes requires it; as in the first Article, in mentioning that of* 1 John i. 5. *concerning God's being Light, and in such like Cases, which I know no impartial Reader would have quarrelled with, though wanting this Apology, which I judged meet to premise, knowing there is a Generation, who when they cannot find any real or substantial Ground against Truth and its Followers, will be cavilling at such little Nicities; therefore such may see this Objection is obviated.*

CHAP. XVI.

A CONFESSION of FAITH,

Containing XXIII Articles.

ARTICLE I.

Concerning GOD, and the true and saving Knowledge of Him.

THere is one God (*a*). *Who* is a Spirit (*b*). *And* this is the Message which the *Apostles heard* of him, and declared unto the *Saints*, that he is Light, and in him is no Darkness at all (*c*). There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one (*d*). The Father is in the Son, and the Son is in the Father (*e*). No Man knoweth the Son, but the Father; neither knoweth any Man the Father, but the Son, and he to whomsoever the Son will reveal him (*f*). The Spirit searcheth all Things, yea the deep Things of God (*g*). For the Things of God knoweth no Man but the Spirit of God: Now the *Saints* have received not the Spirit of the World, but

a Eph. 4, 6. 1 Cor. 8, 4 6.
b John 4, 24.
c 1 John 1, 5.
d Chap. 5, 7.
e John 10, 38. and 14, 10, 11, & 5, 26.
f Mat. 11, 27. Luke 10, 22.
g 1 Cor. 2, 10.

the Spirit which is of God, that *they might* know the Things which are freely given *them* of God (*h*). For the Comforter, which is the Holy Ghoſt, whom the Father ſends in *Chriſt*'s Name, he teacheth them all Things, and bringeth all Things to their Remembrance (*i*).

h 1 Cor. 2. 11, 12.

i John 14. 26.

ARTICLE II.

Concerning the GUIDE *and* RULE *of* CHRISTIANS.

CHRIST prayed to the Father, and he *gave the Saints* another Comforter, that *was* to abide with *them* for ever, even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, nor knoweth him; but the Saints know him; for he dwelleth with *them*, and is to be in *them* (*k*). Now if any Man have not the Spirit of Chriſt, he is none of his: For as many as are led by the Spirit of God, they are the Sons of God (*l*). For this is the Covenant that *God hath made* with the Houſe of *Iſrael*, *he hath* put his Laws in their Mind, and writ them in their Hearts; and they are all taught of God (*m*). *And* the Anointing, which *they* have received of him, abideth in *them*; and *they* need not that any Man teach *them*, but as the ſame Anointing teacheth *them* of all Things, and is Truth, and is no Lie (*n*).

k John 14. 16, 17.

l Rom. 8. 9, 14.

m Heb. 8. 10, 11.

n 1 John 2. 27.

ARTICLE III.

Concerning the SCRIPTURES.

WHatſoever Things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope (*o*). Which are able to make wiſe unto Salvation, thro' Faith which is in Chriſt Jeſus: All Scripture *being* given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſhed unto all good Works (*p*). No prophecy of the Scripture is of any private Interpretation: for the Prophecy came not in old Time by the Will of Man, but holy Men of God ſpake as they were moved by the Holy Ghoſt (*q*).

o Rom. 15 4.

p 2 Tim. 3. 15, 16, 17.

q 2 Pet. 1. 20, 21.

ARTICLE IV.

Concerning the Divinity *of* CHRIST, *and his* being *from the* Beginning.

IN the Beginning was the Word, and the Word was with God, and the Word was God; the ſame was in the Beginning with God; all Things were made by him, and without him was not any Thing made that was made (*r*). Whoſe Goings forth

r John 1. 1, 2, 3.

have been from old, from everlasting (*f*). *For* God created all Things by Jesus Christ (*t*). Who being in the Form of God, thought it no Robbery to be equal with God (*u*). And his Name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace (*x*). Who is the Image of the invisible God, the First-born of every Creature (*y*). The Brightness of the Father's Glory, and the express Image of his Substance (*z*). *Who* was cloathed with a Vesture dipt in Blood; and his Name is called the Word of God (*a*). In him dwells all the Fulness of the Godhead bodily (*b*). *And in him* are all the Treasures of Wisdom and Knowledge (*c*).

f Micah 5. 2.
t Eph. 3. 9.
u Phil. 2. 6.
x Isa. 9. 6.
y Col. 1. 15.
z Heb. 1. 3.
a Rev. 19. 13.
b Col. 2. 9.
c Ver. 3.

ARTICLE V.

Concerning his Appearance *in the* Flesh.

THE Word was made Flesh (*d*). For he took not on him the Nature of Angels; but he took on him the Seed of *Abraham*, *being* in all Things made like unto his Brethren (*e*). Touched with a Feeling of our Infirmities; *and* in all Things tempted, like as we are, yet without Sin (*f*). *He* died for our Sins, according to the Scriptures; and he was buried, and he rose again the third Day, according to the Scriptures (*g*).

d John. 1. 14.
e Heb. 2. 16, 17.
f Chap. 4. 15.
g 1 Cor. 15. 3, 4.

ARTICLE VI.

Concerning the End *and* Uſe *of that* Appearance.

GOD *ſent* his own Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh (*h*). For this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil (*i*). *Being manifeſted* to take away our Sins (*k*). *For* he gave himſelf for us, an Offering and a Sacrifice to God for a ſweet ſmelling Savour (*l*). Having obtained eternal Redemption for us (*m*). *And* thro' the eternal Spirit offered up himſelf without Spot unto God, *to* purge *our* Conſciences from dead Works, to ſerve the living God (*n*). He was the Lamb that was ſlain from the Foundation of the World (*o*). Of *whom* the Fathers did all drink; for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt (*p*). Chriſt alſo ſuffered for us, leaving us an Example, that *we* ſhould follow his Steps (*q*). *For we are* to bear about in the Body, the Dying of the Lord Jeſus, that the Life alſo of Jeſus might be made manifeſt in our Body, *being* alway delivered unto Death for Jeſus's Sake, that the Life alſo of Jeſus *may* be made manifeſt in our Fleſh (*r*). That *we* may know him and the Power of his Reſurrection, and the

h Rom. 8. 3.
i 1 John 3. 8.
k Ver. 5.
l Eph. 5. 2.
m Heb. 9. 12.
n Ver. 14.
o Rev. 1. 8, 12. 53, 8.
p 1 Cor. 10. 1, to 4.
q 1 Pet. 2, 21.
r 2 Cor. 4, 10, 11.

Fellowſhip of his Sufferings, being made conformable to his Death (*f*). *f* Phil. 3, 10.

ARTICLE VII.

Concerning the inward Manifeſtation *of* CHRIST.

GOD *dwelleth* with the Contrite and Humble in Spirit (*t*). *For* he hath ſaid, *He* will dwell in them and walk in them (*u*). *And Chriſt ſtandeth* at the Door and *knocketh;* if any Man hear his Voice, and open the Door, *he* will come in to him, and ſup with him, and he with *him* (*x*), *And therefore ought we* to examine *our*ſelves, and prove *our* own ſelves, knowing how that Chriſt is in *us* except *we* be Reprobates (*y*). *For* this is the Riches of the Glory of *the* Myſtery, which God would make known among (*or rather IN*) the *Gentiles*, Chriſt within, the Hope of Glory (*z*).

t Iſa. 57, 15.
u 2 Cor. 6, 16.
x Rev. 3, 20.
y 2 Cor. 13, 5.
z Col. 1, 27.

ARTICLE VIII.

Concerning the New Birth.

EXcept a Man be born again, he cannot ſee the Kingdom of God (*a*). *Therefore ought we* to put off the old Man with his Deeds, and put on the new Man, which

a John. 3, 3.

is renewed in Knowledge after the Image of him that created him, and which after God is created in Righteousness and true Holiness (*b*). For henceforth know we no Man after the Flesh, yea though we have known Christ after the Flesh, yet now henceforth know we him no more (*c*). For if any Man be in Christ, he is a new Creature, old Things are passed away; behold, all Things are become new (*d*). *For such have* put on the Lord Jesus Christ (*e*). And are renewed in the Spirit of *their* Minds (*f*). *For* as many as have been baptized into Christ, have put on Christ (*g*). Being born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever (*h*). *And* glory *in nothing*, save in the Cross of the Lord Jesus Christ, by whom the World is crucified unto *them*, and *they* unto the World (*i*) For in Christ Jesus, neither Circumcision availeth any Thing, nor Uncircumcision, but a new Creature (*k*).

b Eph. 4, 23, 24. Col. 3, 10.

c 2 Cor. 5, 16.

d Ver. 17.

e Rom. 13. 14.

f Eph. 4, 23.

g Gal. 3, 27.

h 1 Pet. 1, 23.

i Gal 6, 14.

k Ver. 15.

ARTICLE IX.

Concerning the Unity *of the* Saints *with* CHRIST.

HE that sanctifieth, and they who are sanctified, are all of one (*l*). *For* by the exceeding great and precious Promises

l Heb. 2, 11.

that are given them, *they are made* Partakers of the divine Nature (*m*). *Because for this End prayed Christ, they* all might be one, as *the* Father *is* in *him*, and *he* in *the Father*, that they also *might* be one in *them*; and the Glory which *he had gotten from the Father*, *he gave* them, that they might be one, even as the *Father* and *he* is one; *Christ* in the *Saints*, and the *Father* in Christ, that they might be made perfect in one (*n*).

m 2 Peter 1, 4.

n John 17. 21, 22, 23.

ARTICLE X.

Concerning the universal Love *and* Grace *of* GOD *to all.*

GOD so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life (*o*). And in this was manifested the Love of God towards us, because that God sent his only begotten Son, that we might live thro' him (*b*). *So that* if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World (*q*). *For* by the Grace of God he *hath tasted* Death for every Man (*r*). *And* gave himself a Ransom for all, to be testified in due Time (*s*).

o John. 3. 16.

p 1 John 4, 9.

q 1 Joh. 2, 1, 2.

r Heb. 2. 9.

s 1 Tim. 2. 6.

Willing all Men to be ſaved, and to come to the Knowledge of the Truth (*t*). Not willing that any ſhould periſh, but that all ſhould come to Repentance (*u*). For God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved (*x*). *And Chriſt came a* Light into the World, that whoſoever believeth in *him*, ſhould not abide in Darkneſs (*y*). Therefore, as by the Offence of one, Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men to Juſtification of Life (*z*).

t 1 Tim 2, 4.

u 2 Pet. 3, 9.

x John 3, 17.

y Chap 12, 46.

z Rom. 5, 18.

ARTICLE XI.

Concerning the Light *that* enlightneth *every Man.*

THE Goſpel was preached to every Creature under Heaven (*a*). *Which Goſpel* is the Power of God unto Salvation to them that believe (*b*). *And* if *it* be hid, it is hid to them which are loſt, in whom the God of this World hath blinded the Minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt ſhould ſhine into them (*c*). And this is the Condemnation, that Light is come into the World, and Men *love* Darkneſs rather than Light, becauſe their Deeds *are* evil (*d*).

a Col 1, 23.

b Rom 1, 16.

c 2 Cor. 4, 3, 4.

d John. 3. 19.

And this was the true Light, which lighteneth every Man that cometh into the World (*e*). *By which* all Things that are reproveable, are made manifeſt; for whatſoever maketh manifeſt is Light (*f*). Every one that doth Evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved: But he that doth Truth, cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God (*g*). *And they that* walk in the Light, as *Chriſt* is in the Light, have Fellowſhip one with another, and the Blood of Jeſus Chriſt, his Son cleanſeth *them* from all Sin (*h*). *Therefore ought we to* believe in the Light, while *we* have the Light, that *we* may be the Children of the Light (*i*). *Therefore* to Day, if *we* will hear his Voice, *let us* not harden *our* Hearts (*k*). *For Chriſt wept over* Jeruſalem, ſaying, If thou hadſt known, even thou, at leaſt in this thy Day, the Things which belong unto thy Peace, but now they are hid from thine Eyes, (*l*). *And he* would often have gathered *her* Children, as a Hen gathereth her Chickens; *but they* would not (*m*). *For the* ſtiff-necked and uncircumciſed in Heart and Ears, do always reſiſt the holy Ghoſt (*n*). And are of thoſe that rebel againſt the Light (*o*). *Therefore God*'s Spirit will not always ſtrive with Man (*p*). For the Wrath of God is revealed from Heaven againſt all Ungodli-

e John 1. 9.
f Eph. 5. 11.
g John 3. 20.
h 1 John. 1. 7.
i John 12. 30.
k Heb. 4. 7.
l Luke 19, 42.
m Mat. 23. 37.
n Acts 7. 51.
o Job 24. 13.
p Gen. 6. 3.

neſs and Unrighteouſneſs of Men, who hold
q Rom. 1. 18. the Truth in Unrighteouſneſs (*q*). Becauſe what is to be known of God is manifeſt in
r Ver. 19. them; for God hath ſhewed it unto them (*r*). *And* a Manifeſtation of the Spirit is given to
s 1 Cor. 12. 7. every Man to profit withal (*s*). For the Grace of God that brings Salvation, hath appeared unto all Men, teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly and godly in
t Titus 2. 11, 12. this preſent World (*t*) *And this* Word of his Grace, is able to build up, and give an Inheritance among all thoſe that are ſanctified (*u*). For the Word of God is quick and
u Acts 20. 32. powerful, and ſharper than any two edged Sword, piercing even to the dividing aſunder of the Soul and Spirit, and of the Joints and Marrow, and is a Diſcerner of the
x Heb. 4. 12. Thoughts and Intents of the Heart (*x*). *This is that* more ſure Word of Prophecy, whereunto *we* do well that *we* take heed, as unto a Light that ſhineth in a dark Place, until the Day dawn and the Day-ſtar ariſe
y 2 Pet. 1. 19. in the Heart (*y*). *And this* is the Word of Faith which *the Apoſtles preached*, which is
z Rom. 10. 8. nigh in the Mouth, and in the Heart (*z*). For God, who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt (*a*). But we have this Treaſure in
a 2 Cor. 4. 6. earthen Veſſels, that the Excellency of the

Power may be of God (*b*) and not of us ; for the Kingdom of God cometh not by Observation, but is within us.

b 2 Cor. 4, 7.

ARTICLE XII.

Concerning Faith *and* Juſtification.

FAITH is the Subſtance of Things hoped for, and the Evidence of Things not ſeen (*c*). Without *which* it is Impoſſible to pleaſe God (*d*). *Therefore we are Juſtified by* Faith, which worketh by Love (*e*). *For* Faith without Works *being* dead, *is* by Works made perfect (*f*). By the Deeds of the Law there ſhall no fleſh be juſtified (*g*). *Nor yet* by the Works of Righteouſneſs which we have done ; but according to his Mercy *we* are ſaved, by the waſhing of Regeneration, and renewing of the holy Ghoſt (*h*). *For we* are *both* waſhed, ſanctified and juſtified in the Name of the Lord Jeſus, and by the Spirit our God (*i*).

c Heb 11, 1.
d Ver. 6.
e Gal 5, 6.
f James 2, 22. 26.
g Rom. 3, 20.
h Tit 3, 5.
i 1 Cor. 6, 21.

ARTICLE XIII.

Concerning Good Works.

IF *we* live after the fleſh, *we* ſhall die ; but if *we*, thro' the Spirit do mortify the Deeds of the Body, *we* ſhall live (*k*). *For* they which *believe* in God muſt be

k Rom. 8, 13.

careful to maintain good Works (*l*). For *God* will render to every Man according to his Deeds (*m*). *According to* his righteous Judgment to them, who by patient Continuance in Well-doing, seek for Glory, Honour and Immortality, eternal Life: *for such are* counted worthy of the Kingdom of God (*n*). And cast not away their Confidence, which hath great Recompence of Reward (*o*). Blessed *then* are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City (*p*).

l Tit. 3. 8.
m Rom 2, 6.
n 1 Thes. 1, 5.
o Heb. 10, 35.
p Rev. 22. 14.

ARTICLE XIV.

Concerning PERFECTION.

SIN shall not have Dominion over *such as* are not under the Law, but under Grace (*q*). *For* there is no Condemnation to those that are in Christ Jesus, who walk not after the Flesh, but after the Spirit; for the Law of the Spirit of Life *maketh* free from the Law of Sin and Death (*r*). *For such are* become dead unto Sin, and alive unto Righteousness; and being made free from Sin, *are become* Servants of Righteousness (*s*). Therefore *ought we* to be perfect, as *our* heavenly Father is perfect (*t*). *For* the Yoke of *Christ* is easy, and *his* Burden is light (*u*). And his Commandments

q Rom. 6, 14.
r Ch. 8, 1, 2.
s Ch. 6, 2, 18.
t Mat. 5, 48.
u Ch 11, 30.

are not grievous (*x*). *And whoſoever* will enter into Life *muſt* keep the Commandments (*y*). Hereby do we know that we know God, if we keep his Commandments (*z*). He that ſaith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him (*a*). Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him (*b*). Let no Man deceive *us*; he that doth Righteouſneſs is righteous, even as he is righteous; he that committeth Sin, is of the Devil; whoſoever is born of God doth not commit Sin; for his Seed remaineth in him and he cannot ſin, becauſe he is born of God (*c*). For not every one that ſaith Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of *the* Father, which is in Heaven (*d*). Circumciſion is nothing, and Uncircumciſion is nothing, but the keeping the Commandments of God (*e*).

x 1 John 5. 3.
y Mat. 19. 17.
z 1 John 2. 3.
a Ver. 14.
b Chap. 3. 6.
c 1 John 3. 7, 8. 9.
d Mat. 7. 21.
e 1 Cor. 7. 19.

ARTICLE XV.

Concerning Perſeverance *and* Falling *from* Grace.

WE ought to give Diligence to make *our* Calling and Election ſure, which Things if we do, *we* ſhall never fall (*f*). *For even* Paul kept under *his* Body, and

f 2 Peter 1. 10.

brought it into Subjection, lest by any Means when *he* preached to others, *he* himself became a Cast-away (*g*). *Let us* therefore take heed, lest there be in any of *us* an evil Heart of Unbelief, in departing from the living God (*h*). *Likewise* let us labour to enter into that Rest, lest any Man fall after the same Example of Unbelief (*i*). For it is impossible for those who are once enlightened, and have tasted of the heavenly Gift, and were made Partakers of the holy Ghost and have tasted the good Word of God, and of the Powers of the World to come, if they shall fall away, to renew them again unto Repentance (*k*). *For he* that abideth not in *Christ* is cast forth, and is withered (*l*). *Yet such as* overcometh, *he* will make as Pillars in the Temple of *his* God, and they shall go no more out (*m*). *And these are* persuaded, that nothing shall be able to separate them from the Love of God, which is in Christ Jesus (*n*).

g 1 Cor. 9. 27.
h Heb. 12. 3.
i Heb. 4. 11.
k Chap. 6. 4, 5, 6.
l John 15. 16.
m Rev. 3. 12.
n Rom. 8. 38.

ARTICLE XVI.

Concerning the Church *and* Ministry.

THE Church of God is the Pillar and Ground of Truth (*o*). *Whereof* the *dear* Son of God is the Head (*p*). From which all the Body by Joints and Bands, having Nourishment ministred and knit

o 1 Tim. 3. 15.
p Col. 1. 18.

together, increaſeth with the increaſe of God (*q*). *Which* Church of God *is* them that are ſanctified in Chriſt Jeſus (*r*). *Who* when he aſcended up on high, gave Gifts unto Men: And he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry (*ſ*). *Who ought* to be blameleſs, vigilant, ſober, of good Behaviour, given to Hoſpitality, apt to teach; not given to Wine, no Strikers, nor greedy of filthy Lucre, but patient; not Brawlers, not covetous (*t*). Lovers of good Men, ſober, juſt, holy, temperate, holding faſt the faithful Word, as *they* have been taught, that *they* may be able by ſound Doctrine, both to exhort and to convince Gainſayers (*u*). *Taking* heed to *themſelves* and to the Flock, over which the holy Ghoſt hath made *them* Overſeers, to feed the Church of God (*x*). Taking the Overſight thereof, not by Conſtraint, but willingly; not for filthy Lucre, but of a ready mind; neither as being Lords over God's Heritage, but as being Enſamples to the Flock (*y*). *And ſuch* Elders as rule well, *are* to be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine (*z*). And to *be eſteemed* very highly in Love for their Works Sake (*a*). As every Man hath received the Gift; ſo ought the ſame to be

q Col 2, 19.
r 1 Cor. 1, 2.
ſ Eph. 4, 11, 12.
t 1 Tim. 3, 2, 3.
u Tit. 1, 8, 9.
x Acts 20, 28.
y 1 Pet. 5, 2, 3.
z 1 Tim 5, 17.
a 1 Theſ 5, 13.

miniſtred: If any Man ſpeak, let him ſpeak as the Oracles of God; if any Man miniſter, let him do it as of the Ability which God
b 1 Pet. 4, 10, 11. giveth (*b*). *Preaching the Goſpel*, not with *the* Wiſdom of Words, leſt the Croſs of
c 1 Cor. 1, 17. Chriſt be made of none Effect (*c*). Nor yet with enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit and of Power; that *the* Faith *may* not ſtand in the Wiſdom of Men, but in the Power of
d Chap. 2, 4, 5. God (*d*). Howbeit *ſuch* ſpeak Wiſdom among them that are perfect; yet not the Wiſdom of this World, nor of the Princes of this World, which cometh to nought; but *they* ſpeak the Wiſdom of God in a Myſtery even the hidden Wiſdom, which God ordained before the World to *their*
e Ver. 6, 7. Glory (*e*). Which Things they alſo ſpeak, not in the Words which Man's Wiſdom teacheth, but which the Holy Ghoſt teach-
f Ver. 13. eth (*f*). For it is not *they* that ſpeak, but the *Holy Ghoſt*, or Spirit of the Father,
g Mat. 10, 20. that ſpeaketh in *them* (*g*). *Who* if *they ſow* ſpiritual Things, ought to reap carnal Things, *for* ſo the Lord hath ordained, that they which preach the Goſpel, ſhould live of the Goſpel; for the Scripture ſaith, Thou ſhalt not muzzle the Mouth of the Ox that treadeth out the Corn; and the
h 1 Cor 9, 11, 14, 9. Labourer is worthy of his Reward (*h*). Yet a Neceſſity is laid upon them; yea, woe is unto *them*; if they preach not the Goſpel;

and their reward *is*, that when they preach the Gospel, they make the Gospel of Christ without Charge (*i*). Not *coveting* any Man's Silver or Gold, or Apparel; *but their* Hands minister to their Necessities, that so labouring, *they may support* the Weak; *remembering* the Words of the Lord Jesus, how he said, It is more blessed to give, than to receive (*k*). *For they are not of the* greedy Dogs that can never have enough (*l*). Nor *of the* Shepherds that look to their own Way every one for his Gain from his Quarter (*m*) That feed themselves and not the Flock (*n*). That make the People err, *biting* with their Teeth, and *crying* Peace, and *preparing* War against all such as put not into their Mouths, *teaching* for Hire, and *divining* for Money (*o*). *Nor yet of these which* teach Things which they ought not, for filthy Lucre's sake (*p*). That run greedily after the Error of *Balaam* for Reward, loving the Wages of Unrighteousness (*q*). And through Covetousness, with feigned Words, *making* Merchandize of Souls (*r*). Men of Corrupt Minds, destitute of the Truth, supposing that Gain is Godliness (*s*). *But they know that* Godliness with Contentment is great Gain (*t*). That having Food and Raiment, *they are* therewith content (*u*).

i 1 Cor. 9, 16, 17, 18.
k Acts 20, 33. 34.
l Isai. 56, 11.
m Ibid.
n Ezek. 34, 8.
o Mic. 35, 11.
p Tit. 1, 11.
q 2 Pet. 2, 15.
r Ver 3.
s 1 Tim 6, 5.
t Ver 6.
u Ver. 8.

ARTICLE XVII.

Concerning WORSHIP.

THE Hour cometh, and now is, when the true Worſhippers ſhall Worſhip the Father in Spirit and in Truth; for the Father ſeeketh ſuch to worſhip him (*x*). God is a Spirit, and they which worſhip him muſt worſhip him in Spirit and in Truth (*y*). *For* the Lord is nigh to all them that call upon him, to all that call upon him in Truth (*z*). *He* is far from the Wicked; but *he* heareth the Prayers of the Righteous (*a*). And this is the Confidence that we have in him, that if we aſk any Thing according to his Will, he heareth us (*b*). What is it then? *We muſt* pray with the Spirit, and with the underſtanding alſo (*c*). Likewiſe the Spirit alſo helpeth our Infirmities; for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh Interceſſion for us, with Groanings which cannot be uttered: And he that ſearcheth the Heart, knoweth what is the Mind of the Spirit, becauſe he maketh Interceſſion for the Saints, according to the Will of God (*d*).

x John 4, 23.

y Ver. 24.

z Pſalm. 145, 18.

a Prov. 15, 29.

b 1 John 5, 14.

c 1 Cor. 14, 15.

d Rom. 8, 26, 27.

ARTICLE XVIII.

Concerning BAPTISM.

AS *there* is one Lord, one Faith, so there is one Baptism (*e*). *Which* doth also now save us, not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ (*f*). *For* John indeed baptized with Water, but *Christ* with the Holy Ghost and with Fire (*g*). Therefore as many as *are* baptized into Jesus Christ, *are* baptized into his Death, and *are* buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so they also should walk in Newness of Life (*h*). Having put on Christ (*i*).

e Eph. 4. 5.

f 1 Pet. 3. 21, 22.

g Mat. 3. 11.

h Rom. 6. 3, 4.

i Gal. 3. 27.

ARTICLE XIX.

Concerning Eating *of* Bread *and* Wine, Washing *of* one another's Feet, Abstaining *from Things* strangled, *and from* Blood, *and* Anointing *of the Sick with* Oil.

THE Lord Jesus, the same Night in which he was betrayed, took Bread; and when he had given Thanks, he brake it, and said, Take, eat, this is my body which

is broken for you; this do in Remembrance of me: After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me; for as oft as ye do eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come (*k*). Jesus knowing that the Father hath given all Things into his Hands, and that he was come from God, and went to God, he ariseth from Supper, and laid aside his Garments, and took a Towel, and girded himself; after that he poureth Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded: So after he had washed their Feet, and had taken his garments, and was sat down again, he said unto them, Know ye what I have done unto you? Ye call me Master and Lord, and ye say well; for so I am; If then I, your Lord and Master, have washed your Feet, ye also ought to wash one another's Feet; for I have given you an Example, that ye shall do as I have done unto you (*l*). For it seemed good to the holy Ghost and to us, to lay upon you no greater Burden than these necessary Things, that ye abstain from Meats offered to Idols, from Blood, and from Things strangled, and from Fornication; from which if ye keep yourselves

k 1 Cor. 11, 23, 24, 25, 26.

l John. 13, 3, 4, 5, 12, to 15.

ye do well (*m*). Is any Man ſick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oil (*n*).

m Acts 15. 28, 29.

n James 5. 14.

ARTICLE XX.

Concerning the Liberty *of ſuch* Chriſtians *as are come to know the* Subſtance, *as to the* Uſing *or* not Uſing *of theſe* Rites, *and of the* Obſervation *of* Days.

THE Kingdom of God is not Meat and Drink, but Righteouſneſs and Peace, and Joy in the Holy Ghoſt (*o*). Let no Man therefore judge us in Meat or Drink, or in reſpect of an holy Day, or of the new Moon, or of the Sabbath Days (*p*). *For* if *we* be dead with Chriſt from the Rudiments of the World, why, as tho' living in the World, are *we* ſubject to Ordinances? *Let us* not touch, or taſte, or handle, which all are to periſh with the uſing, after the Commandments and Doctrines of Men (*q*). For now, after we have known God, or rather are known of *him*, *why ſhould we* turn again unto the weak and beggarly Elements, *or* deſire again to be in Bondage *to* obſerve Days and Months, and Times and Years, leſt Labour have been beſtowed on us in vain (*r*). *If* one Man eſteem a Day above

o Rom. 14. 17.

p Col. 2. 16.

q Ver. 20, to 22.

r Gal. 4 9 to 11.

another, another esteems every Day alike; let every Man be fully persuaded in his own Mind: he that regardeth a Day, regardeth it unto the Lord: and he that regardeth not the Day, to the Lord he doth not regard it (*f*).

f Rom. 14. 5. 6.

ARTICLE XXI.

Concerning SWEARING, FIGHTING, *and* PERSECUTION.

IT hath been said by them of old, Thou shalt not forswear thyself, but shalt perform unto the Lord thine Oaths: But *Christ* says unto *us*, Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool; neither by *Jerusalem*, for it is the City of the great King; neither shalt thou swear by thy Head, because thou canst not make one Hair white or black; but let your Communication be Yea, Yea; Nay, Nay; for whatsoever is more than these, cometh of Evil (*t*). *And* James *charged us*, Above all Things not to swear; neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea be Yea, and your Nay, Nay, lest ye fall into Condemnation (*u*). Though we walk in the Flesh, we are not to war after the Flesh;

t Mat. 5. 33 to 37.

u James 5. 12.

for the Weapons of our Warfare are not *to be* carnal, but mighty through God, to the pulling down of ſtrong Holds, caſting down Imaginations, and every high Thing that exalts itſelf againſt the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Chriſt (*x*). *For* Wars and Fightings come out of the Luſts, that war in the Members (*y*). *Therefore Chriſt commands*, not to reſiſt Evil; but whoſoever will ſmite thee on the right Cheek, to turn the other alſo (*z*). *Becauſe Chriſtians* are Lambs among Wolves (*a*). *Therefore are they* hated of all Men for *Chriſt*'s Sake (*b*). *And* all that will live godly in Chriſt Jeſus, muſt ſuffer perſecution (*c*). *Such* are bleſſed, for theirs is the Kingdom of Heaven (*d*). *For though they* have loſt their Lives, *yet* ſhall *they* ſave them (*e*). *And becauſe* they have confeſſed *Chriſt* before Men, he will alſo confeſs them before the Angels of God (*f*). *We ought* not *then* to fear them which kill the Body, but are not able to kill the Soul; but rather him which is able to deſtroy both Soul and Body in Hell (*g*).

x 2 Cor. 10. 3, 4, 5.
y James 4. 1, 2.
z Mat. 5. 39.
a Luke 10 3.
b Mat. 10. 22.
c 2 Tim. 3. 12.
d Mat. 5. 10.
e Chap. 1. 6, 25.
f Luke 12. 8. 9.
g Mat. 10. 28.

ARTICLE XXII.

Concerning MAGISTRACY.

LET every Soul be ſubject to the higher Powers; for there is no Power but of God; the Powers that be, are ordained of God. Whoſoever therefore reſiſts the Power, reſiſts the Ordinance of God; and they that reſiſt, ſhall receive to themſelves Damnation: For Rulers are not a Terror to good Works, but to the Evil. Wilt thou then not be afraid of the Power; Do that which is good, and thou ſhalt have Praiſe of the ſame; for he is the Miniſter of God to thee for Good: But if thou doſt that which is Evil, be afraid; for he beareth not the Sword in vain: For he is the Miniſter of God, a Revenger to execute Wrath upon him that doth Evil. Wherefore we muſt needs be ſubject, not only for Wrath, but alſo for Conſcience-ſake; for, for this Cauſe pay we alſo Tribute; for they are God's Miniſters, attending continually upon this very Thing: Render therefore to all their Dues; Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour (*h*). *Therefore are we to* ſubmit *ourſelves* to every Ordinance of Man for the Lord's Sake; whether it be to the King, as Supreme;

h Rom. 13. 1, to 7.

or unto Governors as unto them that are sent by him for the Punishment of Evil-doers, and for the Praise of them that do well. For so is the Will of God, that with well-doing, *we* may put to Silence the Ignorance of Foolish Men (*k*). Yet it is right in the Sight of God, to hearken unto *him* more than unto *them* (*l*). *And though they* straightly command *us* not to teach in *Christ*'s Name, *we ought* to obey God rather than Men (*m*).

k 1 Pet. 2, 13, to 15.

l Acts 4, 19.

m Chap. 5, 28, 29.

ARTICLE XXIII.

Concerning the RESURRECTION.

THERE shall be a Resurrection of the Dead, both of the Just and Unjust (*n*). They that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation (*o*). Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption (*p*). *Nor* is that Body sown that shall be; but God giveth it a Body as it hath pleased him, and to every Seed his own Body: It is sown in Corruption, it is raised in Incorruption: It is sown in Weakness, it is raised in Power, It is sown a natural Body, it is raised a spiritual Body (*q*).

n Chap. 24, 15.

o John 5, 29.

p 1 Cor. 15, 50.

q 1 Cor. 15, 37, 38, 42, to 44.

CHAP. XVII.

A short Expostulation, *with an* Appeal *to all other* Professors.

COME, let us reason with you, all ye Professors of *Christianity* of what Sort or Kind soever; and bring forth your *Catechisms* and *Confessions of Faith*, to that which by most of yourselves is accounted the Touch-stone or Rule: And suffer yourselves no more to be blinded, and to err through your Ignorance of the Scriptures, and of the Power of God; but freely acknowledge and confess to that glorious Gospel and Light, which the Scriptures so clearly witness to, and your Experience must needs answer; as also to these other Doctrines, which consequently depend upon the Belief of that noble and truly Catholic Principle, wherein the Love of God is so mercifully exhibited to all Men, and his Justice and Mercy do like Twins so harmoniously concord; his Mercy in the oft tendring of his Love, through the Strivings and Wrestlings of his Light, during the Day of every Man's Visitation; and his Justice, both in the destroying and cutting away of the wicked Nature and Spirit, in those that suffer themselves to be redeemed through his Judgments; and in the utter

Overthrow of such, who rebelled against the Light, and doing Despite to the Spirit of Grace, hate to be reformed. Now not only this fundamental Principle is clearly held forth in this Treatise, but all those that depend upon it, as the real and inward Justification of the Saints, through the Power and Life of Jesus revealed in them, their full and perfect Redemption from the Body of Death and Sin, as they grow up by the Workings and Prevalency of his Grace; and yet lest security should enter, there is great Need of Watchfulness, in that they may even depart after they have really witnessed a good Condition, and make shipwreck of the Faith, and of a good Conscience, with all the parts of the Doctrine of Christ, as they lie linked together like a golden Chain, which doth very much evidence the Certainty and Virtue of Truth above all Heresies, Error and Deceit, however so cunningly gilded with the specious Pretences thereof; for Truth is intire in all its Parts, and consonant to itself, without the least Jar, having a wonderful Coherence and a notable Harmony, answering together like the Strings of a well tuned Instrument; whereas the Principles of all other Professors, though in some Things most of them come near, and divers acknowledge that which is Truth; yet in most Things they stray from it, so that their Principles

greatly contradict and jar one against another; and though they may allege Scripture for some of their Principles, yet they are put strangely to wrest it, and to deny it for others. My *Appeal* then to, and *Expostulation* with, all Sorts of Professors, is not to prove some one or two Points by the Scriptures (for there be some general Notions of Truth, which most (if not all) agree to) but the whole Body of our Principles, as they stand in Relation to each other, which none of them all is able to do; for, among the many Professors, their *Catechisms* and *Confessions of Faith*, I find none (save the Dispensation of Truth, now again revealed) but such as in most of their substantial Principles differ greatly, and in many contradict grossly the plain Text and Tenor of the Scripture. I confess there be certain Men in this Age, who with some plausible Appearance of Reality, undertake this Task: These are they which join with and own not only any imbodied People; but while they pretend a general Love to all, yet find Fault with some part of every Sort; while in the mean Time they scarce can give any Account of their own Religion, and most of them prove at Bottom to have none at all. These Men, I say, may perhaps acknowledge some general Truths, and also hold to the Letter of the Scripture in some other Things, so as thereby to take Occasion

largely to judge others, while themſelves offer not to bring theſe good Things to practice, they blame others for the Want or Neglect of: But ſuch an Enterpriſe from theſe Men, will not (when weighed) prove a fulfilling of this Matter; ſeeing it is not enough to acknowledge many Truths, but alſo to deny and witneſs againſt all Error; and likewiſe, not to fall ſhort of any Truth which ought to be acknowledged: Whereas theſe Sort of Men for the moſt Part, cannot give Account of their Faith in many Things needful to be believed; and whatever Things they may acknowledge to be true, they err moſt grievouſly, and contradict a Truth moſt needful to be minded and anſwered, as is proved hereto, in that they ſtand not forth to appear for any of theſe Diſcoveries they pretend they have, but make a ſhift to hide their Heads in Times of Trial, ſo as not to ſuffer for, nor with any: And through theſe fine Pretences above mentioned, through their Scruples of joining with any, they can cunningly ſhun the Difficulties of Perſecutions, that attend the particular Sect of *Chriſtians*. And yet by their general Charity and Love to all, claim a Share in any Benefits or Advantages that accrue to one and all: Such then cannot honeſtly lay Claim to juſtify their Principles and Practices from the Scriptures. But I

leave these Stragglers in Religion, and come again to the divers Sects.

To begin with those that are most numerous: I think I need not say much to the *Papists* in this Case; for they do not so much as pretend to prove all their Dogmas by the Scriptures; since it is one of their chief Doctrines, That Tradition may authorize Doctrines, without any Authority of Scripture: Yea, the Council of *Constance* hath made bold to command Things to be believed, *Non obstante Scriptura*, i. e. tho' the Scriptures say the Contrary; and indeed it were their great Folly, to pretend to prove their Doctrines by Scripture, seeing the Adoration of Saints and Images, Purgatory and Prayer for the Dead, the Precedency of the Bishop of *Rome*, the Matter of Indulgences, with much more Stuff of that Kind, hath not the least Shadow of Scripture for it.

Among *Protestants*, I know the *Socinians* are great Pretenders to the Scriptures, and in Words as much exalt them as any other People; and yet it is strange to see, how that not only in many Things they are not agreeable to them; but in some of their chief Principles quite contrary unto it, as in their denying the Divinity of Christ, which is as expressly mentioned as any Thing can be, *And the Word was God*, John i. As also in denying his Being from the

Beginning, againſt the very Tenor of that of *John* i. and divers other, as at large is ſhewn in the third Chapter of this Treatiſe. Divers other Things, as to them, might be mentioned; but this may ſuffice, to ſtop their boaſting in this Matter.

The *Arminians* are not more ſucceſsful in their denying the falſe Doctrine of *abſolute Reprobation*, and in aſſerting the *univerſal Extent of Chriſt's Death for all*, than they are ſhort in not placing this Salvation in that ſpiritual Light, wherewith Man is enlightened by Chriſt; but wrongfully aſcribing a Part of that to the natural Will and Capacity, which is due alone to the Grace and Power of God, by which the Work is both begun, carried on and accompliſhed. And herein they, as well as both the *Socinians* and *Pelagians*, tho' they do well in condemning their Errors, yet they miſs in ſetting up another, and not the Truth in Place thereof; and in that Reſpect are juſtly reproved by ſuch Scriptures as their Adverſaries (who otherwiſe are as far wrong as they) bring againſt them, in ſhewing the Depravity of Man's Will by Nature, and his Incapacity to do any Good, but as aſſiſted by the Grace of God ſo to do.

On the other Hand, it is ſtrange to obſerve, how many *Proteſtants* (the firſt Article of whoſe *Confeſſion of Faith*, is to aſſert the *Scripture to be the only Rule*) ſhould deny

the universal Extent of Christ's Death, contrary to the express Words of Scripture, which saith, *He tasted Death for every Man;* or the Universality of Grace, and a sufficient Principle; which the Scriptures assert in as many positive Words, as, except we suppose the Pen-men intended another Thing than they spoke, it was possible to do, *viz. A Manifestation of the Spirit is given to every Man to profit withal: The Grace of God, that bringeth Salvation, hath appeared unto all Men;* and many more before mentioned. The like may be said of their denying the Perfection of the Saints, and asserting the Impossibility of any falling away from real Beginnings of true and saving Grace, contrary to so many express Scriptures, as are heretofore adduced in their proper Place. But to give all that desire to be undeceived, a more full Opportunity to observe how the Devil has abused many, pretending to be wise, in making them cloak with a Pretence of Scripture, false and pernicious Doctrines; I shall take a few of many Instances out of the *Confession of Faith* and *Catechism*, made by the Divines (so called) at *Westminster* because the same is not only most universally received and believed by the People of *Britain* and *Ireland*, but also containeth upon the Matter, the Faith of the *French* Churches, and of most others, both in the *Netherlands*, and else-

where ; that it may appear what wild Conſequences theſe Men have ſought, both contrary to the naked Import of the Words, and to all common Senſe and Reaſon, to cover ſome of their erroneous Principles.

CHAP. XVIII.

A ſhort Examination of ſome of the Scripture-Proofs, *alleged by the* Divines *at* Weſtminſter, *to prove divers* Articles *in their* Confeſſion of Faith *and* Catechiſm.

IT is not in the leaſt my Deſign in this Chapter, to offer ſo large an Examination of any of their Articles, as might be done, nor yet of ſo many as are very obvious ; but only of two or three, to give the Reader a Taſte of them, for Example's Sake, whereby, as *ex Ungue Leonis*, he may judge of moſt of all the reſt, if he will be at the Pains narrowly to look over and examine them.

I ſhall begin with the firſt Chapter, Sect. 1. where they aſſert two Things : Firſt *That God has committed his Will now wholly to Writing*. Secondly, *That the former Ways of God's revealing his Will, as by immediate Revelation, are now ceaſed*. The Scriptures they bring to prove it, are firſt,

Prov. xxii, 19. 20. 21. Ver. 19. *That thy Truſt may be in the Lord, I have made known unto thee this Day, even to thee.* Ver. 20. *Have not I written to thee excellent Things in Counſels and Knowledge?* Ver. 21. *That I might make thee know the Certainty of the Words of Truth, that thou mighteſt anſwer the Words of Truth to them that ſend unto thee.* Luke i, 3. 4. *It ſeemed good to me alſo, having had perfect Underſtanding of all Things from the very firſt, to write unto thee, in order, moſt excellent* Theophilus, *that thou mighteſt know the Certainty of thoſe Things wherein thou haſt been inſtructed.* Rom. xv. 4. *For whatſoever Things were written aforetime were written for our Learning, that we thro' Patience and Comfort of the Scriptures, might have Hope.* Mat. iv. 4. 7, 10. *But he anſwered, and ſaid, It is written, Man ſhall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* Ver. 7. *Jeſus ſaid unto him, it is written again, Thou ſhalt not tempt the Lord thy God.* Ver. 10. *Then ſaid Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Iſa. viii. 19, 20. *And when they ſhall ſay unto you, Seek unto them that have familiar Spirits, and unto Wizards, that peep and that mutter: Should not a People ſeek unto their God? For the Living to the Dead? To the Law and to the*

Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no Light in them.

But is it not Matter of Admiration, that Men ſhould be ſo beſide themſelves, as to imagine theſe Teſtimonies do in the leaſt prove their Aſſertion; or that others, that do not take Things merely upon Truſt, would be ſo fooliſh as to believe them? For, tho' God made known, and wrote excellent Things to *Solomon;* tho' *Luke* wrote unto *Theophilus*, an Account of divers Tranſactions of Chriſt's outward Abode; *For many were never written.* John xxi. 25. and xx. 30. *And there are alſo many other Things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe, that even the World itſelf could not contain the Books that ſhould be written. And many other Signs truly did Jeſus in the Preſence of his Diſciples, which are not written in this Book.* Though Chriſt made uſe of divers Scriptures againſt Satan, and that *Iſaiah* directed People to the Law, and to the Teſtimony; who will ſay, *It naturally follows from thence that God has now committed his Will wholly to Writing?* Such a Conſequence is no more deducible from the Scriptures, than if I ſhould argue thus; *The* Divines *of* Weſtminſter *have aſſerted many Things without Ground, therefore they had Ground for nothing they ſaid.* Nay, it follows not by far ſo naturally, ſeeing after

the writing of all these Passages, by them cited, according to their own Judgment, there were divers Scriptures written; so that it had been false for them to assert, *That God had then committed his Counsel wholly to writing*, which indeed was not true: So it is most irrational and unwarrantable for any to draw such a strange and strained Consequence from their Words.

For the second, *That the former Ways are now ceased*, they allege, 2 *Tim.* iii. 15. where *Paul* writes to *Timothy*, saying, *That from a Child he* (Timothy) *hath known the Holy Scriptures, which were able to make him Wise unto Salvation through Faith, which is in Christ Jesus.* And *Heb.* i. 1, 2. *God, who at sundry Times, and in divers Manners spake in Times past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, by whom also he made the Worlds.* 2 Pet. i. 19. *We have also a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in your Hearts.*

Which prove the Matter as little as the former: If *Paul* had intended by that to *Timothy*, what those Divines would have, would not they have made the Apostle speak a manifest Untruth, seeing they themselves acknowledge, that *John*'s Reve-

lation was written long after? So that these former Ways were not then ceased. As for that of *Peter*, it is to beg the Thing in question, to say, *It is intended of the Scripture;* and though it were, it proves not the Case at all. That of the *Hebrews* is so far from asserting the Matter they would have it, that it may be very aptly brought to prove the quite Contrary; for God indeed speaks to us now by his Son: But to infer from thence, *That the Son speaks only to us by the Scriptures*, remains yet unproved: And for the Apostle to have there asserted it, had been false; seeing the *Revelations*, which he and others afterwards had, were inward, and so such were not ceased. And if we may trust the same Apostle better than these Men, he tells us, That so soon as Christ was revealed in him, he went straight and obeyed. And the same Apostle tells us, that *Except Christ be in us, we are Reprobates;* surely he is not dumb in us, seeing he says, *He will dwell in us, and walk in us, and be with us to the End of the World.* And *John* tells us, that the *Inward Anointing is to teach us all Things;* so that we need not, as to any absolute Necessity, any Man to teach us: How then is this ceased, seeing God speaks to us by Christ, and Christ must be in us? Surely these Men have not herein followed the Rule of the Scriptures; but rather endea-

voured moſt groſſly to wreſt them, and make of them a Noſe of Wax, notwithſtanding their Pretences as to the Contrary in their ſixth Section, where they ſay, *All Things neceſſary are either expreſsly ſet down or by good and neceſſary Conſequences may be deduced.* Now that theſe two former Aſſertions are not expreſſly ſet down, they will not deny; whether they follow by ſound Conſequence, any underſtanding Man may judge, by what is above obſerved.

There are divers other Things in the ſame Chapter, which will not abide the Teſt, for which the Scripture Proofs, as alleged by them, are moſt ridiculous; yet for Brevity Sake, I have omitted.

In Chap. 21. Sect. 7. where they ſay, That *the Sabbath from the Reſurrection of Chriſt, was changed into the firſt Day of the Week, which in Scripture* (ſay they) *is called the Lord's Day, and is to be continued to the End of the World as the* Chriſtian *Sabbath.* In which they aſſert three Things.

Firſt, *That the firſt Day of the Week is come in Place of the Seventh for a Sabbath:* To prove which they allege, 1 Cor. xvi. 1, 2. *Now concerning the Collection for the Saints, as I have given Order to the Churches of* Galatia, *even ſo do ye: Upon the firſt Day of the Week, let every one of you lay by him in Store, as God hath proſpered him, that there be no Gathering when I come.* Acts xx. 7.

And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached to them, ready to depart on the Morrow, and continued his Speech until Midnight.

That these Proofs assert not the Thing expressly, we need not, I suppose, dispute. Now to say, that because *Paul* desired the *Corinthians* to lay somewhat by them in store that Day; or because he broke Bread, and continued his Speech until Midnight; therefore the first Day of the Week is come in Place of the Sabbath, is a consequence more remarkable for its Settishness, than to be credited for its Soundness: Indeed to make so solemn an Article of Faith, as these Men would have the Morality of the first Day of the Week to be, would need a more positive and express Authority. The Text doth clearly enough tell the Reason of the Disciples meeting so frequently, and of *Paul*'s preaching so long, because he was ready to depart To-morrow; it speaks not a Word of its being Sabbath.

Their second Assertion, *That the first Day of the Week is therefore called the Lord's Day*, is drawn yet most strangely from that of *Rev.* i. 10. *I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet;* whereas no particular Day of the Week is mentioned: So far them to say, John *meaned the first Day of the*

Week, hath no Proof but their own bare Aſſertion.

For their third Aſſertion, *That it is to be continued to the End of the World, as the* Chriſtian Sabbath, they allege theſe Scriptures, Exod. xx. 8, 10, 11. *Remember the Sabbath-day, to keep it holy; but the Seventh-day is the Sabbath of the Lord thy God; in it thou ſhalt not do any Work, thou, nor the Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor thy Stranger which is within thy Gates; for in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh-day; wherefore the Lord bleſſed the Sabbath-day and hallowed it.* Iſa. lvi. 2, 4, 6, 7. Mat. v. 17, 18. *Think not that I am come to deſtroy the Law and the Prophets; I am not come to deſtroy, but to fulfil; for verily, I ſay unto you, till Heaven and Earth paſs, one Jot or one Tittle ſhall in no wiſe paſs from the Law, till all be fulfilled.*

If they prove any Thing, they muſt needs prove the Continuance of the ſeventh Day, ſeeing in all the Law there is no Mention made of the firſt Day of the Week being a Sabbath. If theſe may be reckoned good and ſound Conſequences, I know no Abſurdities ſo great, no Hereſies ſo damnable, no Superſtitions ſo ridiculous, but may be cloaked with the Authority of Scripture.

In their 27th Chapter, and the firſt, ſecond, and third Sections, they ſpeak at large of the Definition and Nature of *Sacraments*; but in all the Scriptures they bring, there is not one Word of *Sacraments:* The Truth is, There was a good Reaſon for this Omiſſion; for ſuch a Thing is not to be found in all the Bible. For them to allege, that the Thing ſignified is (though that be alſo a begging of the Queſtion) will not excuſe ſuch, who elſewhere aver, *the whole Counſel of God is contained in the Scripture*, to forſake and reject the Tenor thereof, and ſcrape out the Rubbiſh of the *Romiſh* Tradition, for that which is reckoned by themſelves ſo ſubſtantial a Part of their Faith.

In their fourth Section they aſſert two Things; firſt, *That there are two only Sacraments under the Goſpel.* Secondly, *that theſe two are Baptiſm and the Supper.*

To prove which, they allege, *Mat.* xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* 1 Cor. xi. 20, 23. *When ye come together therefore into one Place, this is not to eat the Lord's Supper: For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus the ſame Night in which he was betrayed, took Bread.* 1 *Cor.* iv. 1. *Let a Man ſo account of us, as of the*

Miniſters of Chriſt, and Stewards of the Myſteries of God. Heb. v. 4. *And no Man taketh this Honour to himſelf, but he that is called of God, as was* Aaron.

Now granting there was ſuch a Thing as *Sacraments*, to be ſo ſolemnly performed, all that theſe Scriptures will prove is, That theſe two were appointed to be performed; but that there are only Two, or that theſe are they (which is the Thing aſſerted, and incumbent to be proved) there is not the leaſt Shadow of Proof alleged; for, according to their own Definition of a *Sacrament*, in the larger Catechiſm, where they ſay, *The parts of a Sacrament are two; the one an outward and ſenſible, uſed according to Chriſt's own Appointment; the other, an inward and Spiritual Grace thereby ſignified*; both the *Waſhing of one another's Feet*, and the *Anointing of the Sick with Oil*, doth anſwer to it, and many other Things: So that the Probation of a *Sacrament* at all, or of their being two, ſeven, yea, or ſeventy, is all alike eaſy; ſeeing neither Name nor Number is to be found in the Scripture, they being the meer Conceits and Imaginations of Men: And yet it is marvellous to ſee, with how great Confidence ſome Men do aſſert the Scripture to be their Rule, while they build up ſo conſiderable Parts of their Doctrine, without the leaſt Scripture Foundation.

Thus I thought fit to pitch upon these three, *viz.* The *Scriptures*, *Sabbaths*, and *Sacraments*, because these be three of the main Things for which we *Quakers* are chiefly cried out against, and accused, as believing erroneously concerning them.—Now what we believe concerning these Things, and how agreeable our Testimony herein is to the Scriptures, is heretofore sufficiently demonstrated: Also how little Scripture-proof these have for their contrary Assertions to us in these Things, notwithstanding their great Pretences to *Scripture*, will also appear to the unbiassed Reader.

Advertisement to the READER.

NOTE, Reader, That I have here throughout, made Use of the last common Translation of the Bible; and if I would have made Use of the *Hebrew* and *Greek*, I could have produced divers other very clear Scriptures, which in the common Translation are corrupted and perverted; but I choosed rather to do thus, that our Opposers might see I took no Advantage that Way; and also, that all that can but read, may find the Places cited in their own Bibles.

THE

CONTENTS.

Page.

Chap. 1. OF God, and the true and saving Knowledge of him. 1

Chap. 2. Of the Rule and Guide of *Chriſtians*, and of the Scriptures. 3

Chap. 3. Of Jeſus Chriſt's being manifeſt in the Fleſh; the End and Uſe of it. 6

Chap. 4. Of the New Birth, the inward Appearance of Chriſt in Spirit, and the Unity of the Saints with him. 15

Chap. 5. Concerning the Light wherewith Jeſus Chriſt hath enlightened every Man; the Univerſality and Sufficiency of God's Grace to all the World, made manifeſt therein. 19

Chap. 6. Of Faith, Juſtification, and Works. 32

Chap. 7. Of Perfection, or Freedom from Sin. 38

Chap. 8. Of Perſeverance, and falling from Grace. 48

Chap. 9. Concerning the Church and Miniſtry. 53

Chap. 10. Of Worſhip. 66
Chap. 11. Of Baptiſm, & Bread & Wine 70
Chap. 12. Of the Life of a *Chriſtian* in general, what, and how it ought to be in this World. 76
Chap. 13. Of Magiſtracy. 95
Chap. 14. Of the Reſurrection. 99
Chap. 15. A ſhort Introduction to the Confeſſion of Faith. 102
Chap. 16. A Confeſſion of Faith containing twenty three Articles. 104
Art. 1. Concerning God, and the true and ſaving Knowledge of him. *Ibid.*
Art. 2. Of the Guide and Rule of *Chriſtians*. 105
Art. 3. Of the Scriptures. 106
Art. 4. Of the Divinity of Chriſt, and his Being from the Beginning. *Ibid.*
Art. 5. Of his Appearance in the Fleſh. 107
Art. 6. Of the End and Uſe of that Appearance. 108
Art. 7. Of the inward Manifeſtation of Chriſt. 109
Art. 8. Of the New Birth. *Ibid.*
Art. 9. Of the Unity of the Saints with Chriſt. 110
Art. 10. Of the Univerſal Love and Grace of God to all. 111
Art. 11. Of the Light that enlighteneth every Man. 112
Art. 12. Of Faith and Juſtification. 115

Art. 13. Of Good Works 115
Art. 14. Of Perfection. 116
Art. 15. Concerning Perseverance, and Falling from Grace. 117
Art. 16. Of the Church and Ministry. 118
Art. 17. Of Worship. 122
Art. 18. Of Baptism. 123
Art. 19. Concerning eating of Bread and Wine, Washing of one another's Feet, abstaining from Things strangled and from Blood, and Anointing of the Sick with Oil. *Ibid*
Art. 20. Of the Liberty of such *Christians* as are come to know the Substance, as to the using or not using of these Rites, and of the Observation of Days. 125
Art. 21. Concerning Swearing, Fighting, and Persecution. 126
Art. 22. Of Magistracy. 128
Art. 23. Of the Resurrection. 129
Chap. 17. A short Expostulation, with an Appeal to all other Professors. 130
Chap. 18. A short Examination of some of the Scripture Proofs, alleged by the *Divines* at *Westminster*, to prove divers Articles in their *Confession of Faith* and *Catechism.* 137

FINIS.